

Supplement to the Catalogue
OF THE
Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

(VOLUME I)

By
MAULAVI ABDUL MUQTADIR
Khan Bahadur

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P R E F A C E

NOTICES of 1743 MSS covering all branches of Muhammadan literature have been given in the eleven volumes of the Catalogue of the Persian MSS that have been published. A large number of MSS most of them of later acquisition could not be noticed in those volumes. These MSS consisting of more than six hundred works and treatises have been dealt with in two supplementary volumes the present volume containing notices Nos 1744-2000 being the first. The second containing notices Nos 2007-2351 is in the press and is expected to be published before the end of this year.

LUCKNOW
April 2 1932

J A CHAPMAN,

SUPPLEMENT TO THE CATALOGUE
OF THE
PERSIAN MANUSCRIPTS.

GENERAL HISTORY

No 1744

foli 047 lines 2, size $9\frac{1}{2} \times 6$ $7\frac{1}{2} \times 4\frac{1}{2}$

تاریخ طبری

TÂRÎKH-I TABÂRÎ

A complete copy of Balami's translation of Tabari's history
See Nos 449-450

A fairly old copy Written in fair Nasta'liq

Dated Thursday 7 Sha'ban A.H. 1012

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
Khawand Nawwab are found in several places at the beginning and
end of the copy

A note by a former owner of the MS runs thus on the title page

تاریخ دروم دهخدا در ۱۱۹۵ هجری حرمہ سد *

No 1745

foli 183 lines 25 size $13\frac{1}{2} \times 8\frac{1}{2}$ 9×5

رسانه الصفا

RAUDAT-US-SAFÂ

The fourth volume of Mir Khwand's Raudat us Safa beginning
like other copies See No 456

Written in fair Nasta'liq within gold and coloured borders with an illuminated frontispiece

Dated Qazwîn, 15 Jumâdâ II, A.H. 997.

مدادیت کار، این فاسیم حل فارسی

No. 1746

fol. 236, lines 27 size $9\frac{1}{2} \times 4\frac{1}{2}$, $7\frac{1}{2} \times 2\frac{1}{4}$

نگارستان

NIGÂRISTÂN

A copy of Qâdî Ahmâd Gaffârî's Nigâristân. See No. 470
Beginning as usual

ای طراریده نگارستان الح

Written in ordinary Nasta'liq within coloured borders with a double-page 'Unwân at the beginning

Not dated, 17th century

A note on the title-page is dated 21 Rabî' II, A.H. 1064

No. 1747

fol. 582, lines 20, size $6\frac{1}{4} \times 3\frac{3}{4}$, $5 \times 2\frac{1}{4}$

(تاریخ عام)

(GENERAL HISTORY)

A rare and useful, but anonymous and slightly defective, universal history from the earliest times to A.H. 1001=A.D. 1592

The copy is defective at the beginning, and begins at once with the first *Bâb* thus

باب اول در ذکر اسیدا و حلها و سلطانی مصر ناقغان مهور
مورخ آن هو سلطان و تعالی دخستند بیری را که کسوب دور حضور
رسال، یعنی نون الح

The work is divided into four *Bâb*, as follows

Bâb I, on fol. 1^b

باب اول در ذکر اسیدا و حلها و سلطانی عرب و مهرو شام و معرف *

GENERAL HISTORY

The principal subjects treated under this *Bab* are —
Patriarchs and Prophets beginning with Adam fol 2^b
History of Muhammad fol 31^b
Abu Bakr Siddiq fol 50^a
Umar fol 55^a
Uṣman fol 61^a
Ali fol 68^b
Hasan bin Ali fol 79^b
Husayn bin Ali fol 81^b
Ali bin Huṣayn and the following Imams fol 83^b
Muawiyah fol 90^b
Yazid bin Maawiyah and other Umayyad Khalifs fol 93
Abbaside Khalifs beginning with Saffah fol 119^b,
Kings of Yamān fol 113^b
Banū Lakhm in Jazirah and Mawāl fol 154
Gassanians in Syria fol 155^b
Banū Umayyah in Magrib fol 160^b
Banū Aqlab in Afriqiyah fol 161^b
Mulaffasim fol 164^a
Tho Tulunis fol 165^b
Tho Ḫibshudis fol 166^a
Tho Hamdanis fol 166^b
Tho Dīnashīmandis fol 169^b
Tho Urtuqis fol 169^a
Tho Saliqi fol 169^b
Tho Isma'ilis in Magrib Egypt and Syria fol 170^a
Tho Sharifs of Makkah fol 173^b
Banū Kūlab fol 175
Banū Uqayl fol 176
Banū Asad fol 177^a
Tho Muṣṭafā Sayyids fol 177^b
The Atabals fol 178^a
The Ayyubides fol 185^b

Bab II on fol 233

اب دویم د کر حکام و سلاطین ایران نا دروان *

Old Persian Kings beginning with Kayumur fol 233
Mulul ut Tiwaif fol 247
Kings of Tabaristan fol 256^b
Here is a *lacuna* after fol 256
Waṣḥamgīr fol 258

Shams-ul-Ma'âli Qâbûs bin Waشہینgû, fol 1b
 The Tâhîrides of Kخوارâsân, fol 259^b
 The Saffârides, fol 260^b
 The Subuktigînîs (Gaznawîdes), fol 263^a
 The Saljûqîs, fol 269^b
 Rulers of Kخوارâzam, fol 285^b
 The Gûrides, fol 296^a
 History of Hûlâkû and his successors, fol 297^b
 Rulers of Kûrdistân, fol 307^b, of Huimûz, fol 311^b, of Shîrwân,
 fol 312^b
 The Atâbaks of Aدâbâijân, fol 313^a
 The Atâbaks of Fâis, fol 314^a.
 Rulers of Kûrmân, fol 317^a
 The Muزaffarîdes in Fâis and 'Irâq, fol 320^b
 The Sarbadârs in Kخوارâsân fol 328^a
 The Kurt Kings in Hâiat, fol 330^a
Shâh Rukh, fol 333^a
 The Aq-Quyûnlû, fol 354^b
 The Qarâ-Quyûnlû fol 357^a
Shaykh Safi-ud-Dîn and his successors, fol 359^b
Shâh Ismâ'îl, fol 361^a
Shâh Tahmâsp, fol 371^b

Bâb III, on fol 381^b

ماب سیوم در ذکر حکام چتایی و ترکستان و معاوراء الدهر با توابع *
 Rulers of Khatâi or China, in thirty-six *Tabaqât*, fol 383^a
 The descendants of Yâfes bin Nûh, fol 395^b
Chingîz Khân, fol 398^a
 Jûjî Khân and his descendants in different countries, fol 399^b
 Uktâi Qââan fol 4064^b
Chagtâi, fol 407^b
 Tûglaq Tîmûr fol 409^b
 Tûlî Khân fol 420^b
 The Samanîdes, fol 421^b
 Âl-i Afrâsiyâb, fol 427^b
 Qarâkhitâ'is, fol 430^a
 Rulers of Transoxiana before Tîmûr, fol 430^b
 History of Tîmûr before his accession, fol 431^a
 Tîmûr's accession and his reign, fol 434^b, his death, fol.
 447^b, his successors, fol 448^a
 Bâbur, fol 452^a

There is a *lacuna* after fol 256

In the course of his narrative the author incidentally quotes the following sources from which he derived materials

Raudat-ul-Albâb, fol 55^a, Târikh-i Banâkitî fol 143^a,

Raudat-us-Safâ, fol 130^b Târikh-i Alî, fol 551^a Rabî'î, fol 330^a

Written in fair minute Nasta'liq

Folls 6 and 7 are written in Naskh

Not dated 17th century

No. 1748

fol 343, lines 35, size $17 \times 8\frac{1}{2} \quad 13\frac{1}{2} \times 6$

روضة الطاهرين

RAUDAT'-U'T'-T'ÂHIRÎN

A complete copy of a general history of the world from the earliest times to A H 1014=A D 1605

Author Tâhir Muhammad bin 'Imâd-ud-Dîn Hasan bin Sultân 'Alî bin Hâjî Muhammad Husayn bin Sharaf-ud-Dîn 'Alî Sabrâwârî (sec fol 343^b) طاهر محمد بن عماد الدين - بن بن ملائى على بن حاجى (sec fol 343^b) محمد بن بن سرف الدين على سبزواری *

Beginning

بعد از مرد تاریخ ساده و تعالی و صلوات دامنه داده و درود عذر معدود

دنا مطهر ادوار حود صاحب ، معام مسحیمود آخ *

The author, who held some office in the court of Akbar, says in the preface that as the word "Raudah" formed a chronogram for the year, A H 1011=A D 1602, in which the work was completed, he gave the above title to it چون لطف روضه سنه هزار و يارده هجری ناریج اتمام تاریخ این نسخه بود روضه الطاهرين موسوم گردید - بهر بالف این حکمه روم - روضه تاریخ این نسخه بود روضه الطاهرين موسوم گردید - بهر بالف این حکمه روم Internal evidence, however shows that it was subsequently brought down to a later date, because in several places we find A H 1014=A D 1605 mentioned as the current year, and an account of the death of Akbar and the accession of Jahângîr, which took place in that year, is found on fol 309^b

A detailed account of the work will be found in Rieu, 1, p 119 Ethé, Bodl Lib Cat No 100, Elliot's Bibliographical Index, pp 298-304, and History of India, vol vi, pp 195-209 See also Stewart's Cat p 6, Melanges Asiatiques, vol v, p 119

The work is divided into five *Qism* subdivided into *Bab* and *Fasl* —

Qism I History of the prophets philosophers early kings of Persia and Arab Kings in three *Bab* fol 2^a

Qism II The first four *Khalifs* (خلفی راسدین) the Imams the Umayyades the Abbases the Saffaris the Samanis the Gaznatis the Guris the Kurts the Dylamis the Saljuqis the *Khwārazm* *Shāhīs* the Atabaks the Qarakhanis and the Isma'ilis in four *Bab* fol 146^b

Qism II If History of the Turks the Mughals Chingiz Khan and his successors the Usmans Kings Timur and his successors down to the death of Akbar the Qara Quyunlus the Aq Quyunlus and the Safawis in seven *Bab* fol 171

Qism IV History of the rulers of Hindustan before the introduction of Islam from the Mahabharat as translated into Persian by order of Akbar in two *Bab* fol 231^b

Qism V History of the Moslem rulers of Hindustan beginning with the Slave Kings and ending with the death of Ulbar and an account of the Amirs the poets and the Ulama of his court the rulers of Sind Multan *Kāhmir* Gujarat Malwah the Deccan Jaunpur and Bengal the wonders and curiosities of the islands and harbours near Bengal together with an account of Ceylon Pegu Achin Kuch and Portugal in four *Bab* fol 273

A very detailed table of contents given at the beginning occupies foll 2^a 18^a

Written in various hands by several scribes The colophon due to one of the scribes viz *میر نور الدین حسین ولد میر سراج الدین حسین اس* says that the transcription of the copy due to the penmanship of Nur Ahmad Ali Muhammad Ikram Sahib Ram Lal Chand *کلیواجہ* Ali Akbar Mir Sarfaraz Ali (son of Mir Gulam Ali Khan Bahadur) and Mir Jamal ud Din Husayn was completed at Hyderabad in the house of the aforesaid Culam Ali Khan Bahadur on Friday the 9th of *Dulhijjah* A H 1228

No. 1749

foll 291, lines 25, size $10\frac{1}{2} \times 5\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{3}{4}$

The Same

A defective and incomplete copy of the Raudat-ut-Tâhirîn

A great portion of the work is wanting in this copy, and the arrangement of contents is greatly disturbed by the misplacement of folios

The contents are as follows

Foll 1^b-61^b Hindû traditions (*Qism IV*)Foll 62^b-87^b Tîmûl and his successors, the Qarâ Quyûnlûs and the Âq Quyûnlûs (*Qism III, Bâb 6*)Foll 88^b-118^b The Safawî Kings (*Qism III, Bâb 7*)Foll 119^b-165^b Hindû traditions again (*Qism IV*)Foll 166^b-217^b Muhammadan Kings of India from Mu'izz-ud-Dîn Muhammad Sâm Gûrî to Sultân Muhammad 'Adlî (*Qism V, Bâb 1*)Foll 217^b-291^b History of the kings of Sind, Multân, etc etc, and the wonders of the islands near Bengal (*Qism V, Bâb 4*)

The MS breaks off immediately after a short account of Portugal

Written in fair Nasta'lîq

Not dated, 18th century

No. 1750

foll 45, lines 21, size $13 \times 7\frac{3}{4}$, $10\frac{1}{2} \times 6$

زبدة التواریخ

ZUBDAT' U'I'-I'AWÂRÎKH

A concise general history from the earliest times to A.H. 1063=AD 1652, including a detailed account of the Safawî Kings of Persia
Author, Muhammad Afdal ul-Husaynî مُحَمَّد أَفْدَلُ الْحُسَيْنِي
Beginning

بعد ار سپاس و ستایس درورنگار عالمگار د درود دامعده دو ۸۸ بخت

سد المرسلین آخ *

A similar concise general history as this, bearing the same title and likewise giving a detailed account of the Safawîs, and

brought down to the same year A.H. 1063=A.D. 1652 and also bearing a striking resemblance in the arrangement of the subject matter and in other respects is noticed in Morley Descriptive Catalogue p. 51 and Rieu in p. 105. The only difference between the two works is that Morley and Rieu's Zubdat ut Tawarikh gives the author's name as Kamal Khan bin Jalal Munajjim ^{كمال خان بن جلال منجيم} and has a different beginning.

On fol. 9^b while dealing with the Timurid Kings of India the author closes their account with Khurram bin Salim i.e. Shah Jahan (A.H. 1037-1069=A.D. 1628-1656) and mentions A.H. 1057=A.D. 1647 as the current year —

سلطان خمین سال سالم الحال (ک) سال ۱۰۵۷ اسپ
* مادنیہ ہند ماسٹر لال اسپ *

but in the concluding portion of the work he enumerates several events which took place in A.H. 1063=A.D. 1652 e.g. Dara Shukoh's expedition to Qandhar

The MS breaks off abruptly with the following words —

و حیر رسد کہ حمعی اور اور بعده کہ ما لسکر ہند بودہ اندی می مھانا
* معلمه دو بدهہ اند و حمعی سر اور ملعدہ نہیں

Fol. 43 is wrongly placed after fol. 45

Written in Nimi Shikastah. Some folios are written diagonally
Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found in several places

No. 1751

fol. 168 lines 15 size $10\frac{1}{4} \times 6\frac{1}{4}$ 7 x 3½

میرۃ العالم

MIR'AT UL-'ÂLAM

A portion of the well known compendium of eastern history and biography Mir'at ul'Alam by Muhammad Baqa of Saharanpur but usually ascribed to Bakhtawar Khan. For full particulars of the author and the work see No. 477

The present MS comprises only the sixth Ârâ'ish, divided into the usual five Numâ'ish, as follows

I fol 1^b History of Bâbur, beginning

دماينس اول در دکر دوحی از احوال گنگی ستادی فردوس مکاری طعیر الدین محمد ناصر نادشاه عاری - نسخه شنیده آن نادشاه

* کسوز ستادی الحج

corresponding to fol 204^b, No 477

II fol 14^a Humâyûn

III fol 55^b Akbâr

IV fol 116^a Jahângîr

V fol 156^a Shâh Jahân

The MS breaks off in the middle of the account of the fourth year of Shâh Jahân's reign, corresponding to fol 269^b, No 477

Written in ordinary Indian Tâ'liq

Not dated, 19th century

The copy is wrongly endorsed as تاریخ نامه Târîkh-i Bâburî

No. 1752

fol 239 lines 17-21, size $8\frac{1}{2} \times 4\frac{1}{4}$, $6\frac{1}{2} \times 2\frac{1}{2}$

جام جهان نما

JÂM-I JAHÂN NUMÂ

A valuable copy of an interesting and instructive work of encyclopædic nature, dealing with miscellaneous subjects relating to history, geography, biography, natural history, physics, ethics, politics, grammar, medicine, etc, etc, in two volumes

Author Muzaffar Husayn, entitled Mahârat Khân bin Hakîm Gulâm Muhammad Khân bin Hakîm Muhammad Qâsim bin Hakîm Muhammad Sâlih bin Maulânâ 'Abd us-Salâm bin Maulânâ 'Abd ul-Mu'mîn bin Maulânâ Shaykh Muhammad bin Maulânâ Shaykh 'Ali bin Maulânâ Muhammad Aslam ^{مکرم} این المحاطب نہ معارف احاج این حکیم علام محمد حل این حکیم مدد فاسیم این حکیم صالح بن مولانا عدد السلام این مولانا عدد المؤمن بن مولانا شیخ محمد این مولانا شیخ علی این مولانا مدد اسما +

Beginning —

اسلاح سخن سخن سخن علیل محمد صالح شانان ایثار کلام مدنگلدار،
مدحای سخن اورینی سراوا ^{الحمد}*

An account of the work and the author is given in Elliot Hist of India vol viii pp 158-162 See also Rieu in p 1019

The author who traces his descent from Khwajah Kuhi gives the following account of his ancestors in the Khatimah vol II fol 56^b

Khwajah Kulhi Astajlu who emigrated from Bagdad to Harat during the reign of Sultan Husayn Gurgani was a saint of great eminence and was held in high estimation by that monarch. He left a treatise on moral philosophy entitled *مسنون العروج*.

Khwajah Kuli's grandson Maulana Muhammad Aslam who was born in Harat came to India during the reign of the Empéror Jahangir from whom he obtained the ruyi of fifteen hundred which he resigned in A H 1060=A D 1650 and then went to Lahore where he died after a year Maulana Mir Kalan Muhibb daughter's son (Elliot says son) of Khwajah Kuli who came to India during the reign of Albar and was appointed a tutor to Jahangir died at Agra.

Shaykh Ali Shaykh Muhammad and Abd ul Mu'min were also men of great reputation.

Maulana Abd us Salam (in Elliot Abd us Salim) a learned man of high reputation was a pupil of Shaykh Ishaq Shaykh Sadullah Qadi Sadr ud Din and Shah Fathullah Shirazi. He wrote a commentary on Baydawi (در مکاری موسی) and died in the first year of Shah Jahan's reign.

Maulana Muhammad Salih well versed in medicine was a pupil of Halim ul Mull Taqarrub Khan (in Elliot Talri Khan)

Manlana Muhammad Qasim popularly called Hakim Qasim was a diligent student of theology physics mathematics medicine etc. He was in the service of Amir Khan the governor of Kabul after whose death he retired to Lahore where he died in the beginning of Farrukh Siyar's reign.

Halim Gulam Muhammad Khan after acquiring a proficiency in all the branches of learning took up his abode in Aurangabad towards the close of Aurangzib's reign and stood in high favour with the prince Azim ush Shan. He made himself a master of calligraphy and through the influence of Itimad Khan received Jagirs and the rank of five hundred from the emperor Farrukh Siyar. The revolution caused by the Savayids compelled him to lead a secluded life until he died in A H 1178=A D 1764.

The author Muzaftâr Husayn, with the *takhallus* Wasfî (Elliot has Yûsufî), and entitled *Mahârat Khân*, was born at Auiangâbâd on Saturday, the 2nd of Rabî' II, A.H. 1118=A.D. 1706. He read the Qurâن with his father, and after finishing it at the age of seven years, began to learn Persian from his father's friend Shâh 'Abd ul-Halîm. He learnt to write the *Khat-i Naskhî* from his father, and also studied several medieval treatises composed by his grandfather. He then studied books on Arabic grammar, logic and rhetoric under Mîrzâ Nazâr 'Alî, brother of Hâkim Zayn ud-Dîn 'Alî. At the age of fifteen he devoted himself to the study of medicine under the tuition of Hâkim Muhammad Husayn, entitled *Buqîât Khân*, son of Hâkim Ma'sûm Khân, and acquired a vast experience in that subject by a continuous practice of six years under his tutor. During the course of his study of medicine he also studied Natural Philosophy, Theology, Mathematics, Music, Astrology and other sciences under the instruction of Maulânâ Gayrat Ullah. He subsequently turned his mind to composition, and wrote سراج الطب (مِنْجَانُ الْجَنْحَنْ) (in Elliot has مِنْجَانُ الْجَنْحَنْ) and other treatises. The author adds further that occasionally he used to collect interesting accounts of the great men of past ages, and also choice passages from the compositions of ancient and modern poets. Some of his friends pressed him earnestly to arrange and write them in the form of a book, but, says the author, being a physician of His Majesty, and devoting a good deal of his time to the treatment of nobles and other people, he could not promptly comply with the request of his friends until A.H. 1180=A.D. 1766, in which year he completed the present work.

The work is divided into five *Guftâr*, as follows

Vol. I Comprising the first three *Guftâr*

Guftâr I On the art of conversation, in one *Mugaddimah* and four *Kâlimah*, fol. 3^a

Guftâr II History of kings, in six *Kâlimah* Banû Umayyah, fol. 25^a, Banû 'Abbâs, fol. 25^b the Tâhirîdes, fol. 29^a the Saffârides, fol. 29^b the Sâmânîdes, fol. 30^a, the Gaznavîdes, fol. 31^a, the Gûrîs, fol. 33^a, the Daylamîs, fol. 34^b, the Saljûqîs, fol. 37^b, the Khwârazm Shâhîs, fol. 40^a, the Atâbaks, fol. 42^a, the Ismâîîls, fol. 45^a, the Qarâ Khîtâ'îs, fol. 47^b, Kings of Rûm, fol. 48^b, the Sharîfs of Makkah and Madînah fol. 57^b, the Turks, fol. 59^a, Chingîz Khân and his

descendants fol 61^b Muzul ut Tawif fol 78^b the Muzaffaride fol 80 the Kurts fol 81^b the Sarbadars fol 82 Timur and his successors fol 84^b the Qaraquyunlus fol 92 the Aq Quyunlus fol 92^b the Safawis fol 94^a Hero is a *lacuna* and the account breaks off in the beginning of the reign of Shah Ismail the first king of the Safawi dynasty

Gustar III Geography of the seven climates and the eminent men of each country consisting of a *Mugadimah* two *Kalimah* and a *Khatimah*

This portion of the work is only a reproduction of Amin Razi's *Haft Iqlim* in an abridged form. The contents agree almost word for word with those of the *Haft Iqlim* and the arrangement of subjects is the same. The biographical notices and other accounts given at length in the *Haft Iqlim* are generally curtailed or are omitted altogether and the poetical extracts so copious in the *Haft Iqlim* are omitted here. Like the *Haft Iqlim* it begins with Yaman and ends with Jabalsa.

No 1753

fol 308 lines and size same as above

Vol II

The continuation of the above

This volume begins with the last section of the third *Gustar* containing biographical notices of poets from the time of Al bar to A H 1180=A D 1766 the year in which the work was written. It opens thus —

کلمہ دوم در سال نصی ار سعی ار عیاد عرش اسماں اکبر نامہ
دا امیر کہ سال نکھارو نکھد و نہمان ار هنر اس ب *

There is no strict order in the arrangement of names. It begins with Mulla Abul Baral at Munir of Lahaur. The latter portion of this section styled اسارة دوم treats of modern poets most of whom belonged to India and begins thus on fol 30^b —

اسارة دوم د نکر مناہریں و نیسیر د م اسارة سعراں ہندوستان

* مذکوہ مسموں

Gustâr IV On the angels of heaven and earth, the elements of the heavenly bodies, rivers, mountains, fountains, minerals, animals, birds, mankind, etc., etc., in two *Maqâlah* fol 60^b. There is a *lacuna* after fol 59^b, and the early portion of this *Gustâr* is wanting.

Gustâr V On Writing, Language, Grammar, Rhetoric, Rhyme, Prosody, *Inshâ*, Theology, *Tafsîr*, Hadîs, Law, Philosophy, Ethics, Politics, etc., etc., fol 240^a.

There are several gaps, *lacunae* and omissions, and spaces have been left blank in many places.

The following colophon, evidently written by a different, but contemporary hand, says that these volumes are due to the penmanship of the author himself.

تمام شد کتاب مسمی دینام حمام دما من تصنیفه . اصل المتأخرین
محمد مطهر بین الطیب . المخاطب ، نهاده حان متخلص بیوصی
(رویی) در سه یکم رار یکصد و هشتاد و نهاده (الدویه) دعوی
الوعلب در بلده فارغ . محمد ایاد دیارس سد الموله ،

The above statement is supported by the fact that there are numerous additions, corrections, and marginal notes, all written in the same hand as the text itself.

A detailed index of the contents due, according to a note at the end of the index, to the author's grandson Hakîm Zafar 'Alî Khân (bin Hakîm Nazar 'Alî Khân bin Hakîm Muzaffâi Husayn) to whom, according to another note of his on the title-page, the MS once belonged, occupies six pages at the beginning of the first volume.

Written in fair *Nasta'liq*

Dated 1018 A.H.

No. 1754

fol. 110, lines 15-25, size $12\frac{3}{4} \times 8$, $9\frac{1}{4} \times 5\frac{1}{4}$

رَاحَتُ الْأَرْوَاحُ

RÂHAT UL-ARWÂH

A compendium of a general history, with a special history of Bengal brought down to A.H. 1207=A.D. 1792

Author Muhammad Râhat راحت

Beginning —

حمد و اور میر اورندگا برا که اورندگا حان و حبیان و سه ۱۷۰ روزی
اسان ر حدولان اس س الم *

In a short preface the author tells us that his work is only an abridgment of other Persian and Hindi histories

Contents —

History of the prophets beginning with Adam fol 2^b

Muhammad fol 14^b

Early Khalifahs fol 16a

History of the Imams fol 18^a

Persian Kings fol 18^b

History of India fol 20

Hindu rulers fol 21^b

Muhammadan rulers of India fol 26

Chingiz Khan and his descendants fol 36

Wonders and curiosities of the world followed by an account of rivers mountains wells etc fol 40

History of Nadir Shah fol 43a

Ahmad Shah Abdah fol 47

History of the Marhattas fol 54

History of Bengal fol 63^b

The history is brought down to A H 1207=A D 1792 the thirty fifth year of the reign of Shah Alam in which the author wrote the work see foll 36^b and 110^b

The fly leaves at the beginning and end of the copy contain some unconnected notes and writings in Persian and Urdu.

Written in a hasty Ta liq

Dated Muazzam Shah Bhagalpur 26 April 1840

مکتب اللہ عرف فاسی علی متعلقہ نام

No 1755

fol 231 lines 15-23 size 12 x 8 10 x 6¹

حرانة (سول حاسى)

KHIZÂNAH-I RASÛL KHÂNÎ

A general history of the world from the earliest times to A.D. 1251 with a special history of the Qutub Shahi Kings of Golconda and the Nizams of Hyderabad.

Author Fayd Haq Chishtî ul-Qâdirî, better known as Muhammad Fayd Ullah Munshî, and entitled Fadl 'Alî Khân, Siddîqî Âsafjâhî فَدْصَ حَقَّ جَسْدِي الْقَادِرِي عَرَفَ مُحَمَّدَ فَدْصَ اللَّهِ مَدْسِي مُحَاطَبَ وَصْلَ عَلِيِّخَانَ صَدِيقَيْ آمِنَّهَاهِي

Beginning —

حمد يسدد و ندای بعد مرحوم ای صمدی را که وطراً دریای رحمه

الوهب ظبور کوئین اوس . آخ *

The author dedicates the work to Nawwâb Gulâm Rasûl Khân, after whose name it is styled Gulâm Rasûl Khân, an Amîr, succeeded his father, according to a chronogram on fol 231^a, in A.H. 1239=A.D. 1823 On fol 194^a the author says that he was engaged in writing the work in Dulhijjah, A.H. 1251=A.D. 1835, and in the concluding lines he gives us to understand that he completed the work at the end of Dulhijjah in the same year The original work is followed by several chronograms, the last of which expresses the date of the death of Tâ'ûs Khâtûn in A.H. 1253=A.D. 1837

Written in different ordinary hands

Dated A.H. 1296

No. 1756

fol. 421, lines 13, size $10\frac{3}{4} \times 6\frac{1}{4}$, 7 x 4

هَدْيَةُ السَّاِيِّدِينَ

HADYAT' USH-SHÂ'IQÎN

A commentary on the Tuhfat ul-Muhibbin of Mîrzâ Muhammad bin Rustam Mu'tamad Khân ul-Hârisî ul-Bada'kîshî, treating of the virtues and excellences of the four early Khalîfs, based on Hadîs Commentator Radî ud-Dîn Ahmad bin Muhammad دیں احمد بن محمد

Beginning

الحمد لله الذي حلى الادسان و ميرة من الدرياف كلها نميرد السرو

و الامتنان آخ *

Mîrzâ Muhammad bin Rustam Mu'tamad Khân, the author of the Arabic original, who flourished during the reigns of Shâh 'Âlam I

(A.H. 1119-1124=A.D. 1707-1712) and Farrukh Siyar (A.H. 1124-1131=A.D. 1713-1719) was a good scholar and wrote besides the *Tuhfat ul Muhhhim* a biographical dictionary of traditionists entitled *براحم العقاط* (see *Buhar Lah Cat* vol. II Nos. 252-253) and a work on the virtues and prerogatives of the Al-i Aba entitled *معاجم ائمہ* (see *Buhar Lah Cat* II No. 208) which he wrote prior to the *معاجم المحسن* and to which he refers on fol. 19^a of the present work. He is also the author of a Persian history entitled *تاریخ محمدی* containing short notices of important political events and of the death of eminent men (see *Rieu* III p. 89^a).

The *Tuhfat ul Muhhhim* with its full title *معاجم المحسن سیاق*, *الخلاف الراسد*, consists of a *Muqaddimah* and three *Asl* and was completed according to a statement on fol. 421^b in A.H. 1125=A.D. 1713 during the reign of Farrukh Siyar.

In the preface the commentator tells us that he wrote this commentary at the request of Nawwah Sa'ud ud Din Khan Qutb ud Daulah Bahadur.

A few lines are wanting at the end
 Written in clear *Nashki* and *Nasta'liq*
 Not dated 19th century

HISTORY OF THE IMÂMS

No. 1757

foll 260, lines 21, size $10\frac{1}{2} \times 6$, $7\frac{1}{2} \times 3\frac{1}{2}$

رواية الشافعی

RAUDA'T-USH-SHUHADÂ

A copy of Husayn Kâshîfi's Raudat-ush-Shuhadâ, agreeing with the copy No 499

This copy, like No 499, reveals the name of 'Abd Ullah, better known as Sayyid Muzâ, at whose desire the author is said to have written the work (See Rieu, p 152)

Written in ordinary Ta'lîq, within coloured borders

Dated 6 Ramadân, A H 1240

The seals of Nawwâb Sayyid Vilâyat Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

The MS is in a damaged condition

No. 1758

foll 451, lines 25, size $8\frac{1}{2} \times 4\frac{1}{4}$, 6×3

حلاع العيون

JALÂ-UL-'UYÛN

A valuable, but damaged, copy of Mullâ Muhammad Bâqîr Majlîsi's (d A H 1111 = A D 1699) Jalâ-ul-'Uyûn See No 500 •

Written in good Nasta'lîq with occasional marginal notes

This valuable copy, dated 5 Sha'bân, A H 1107, i.e., written four years before the author's death, is due to the penmanship of Dârâb Beg

A note of a former owner (Muhammad 'Alî, entitled Kalb 'Alî bin 'Alî Naqî) dated 21 Safâr, A H 1265, runs thus on the title-page

من ای) محمد علی ॥ ایلص تکلیف علی س علی نقی س
مهدی بن نافر ایل فانع ایل دیور الدین ایل عدد الرشید ماریندراوی عقی
الله علی حرامہما فی الداریع ۲۱ من شهر صفر دوم الاربعاء فی وفی العصر
فی سنه ۱۲۴۵ *

فی سنه ۱۲۴۵ *

No 1759

foli 193 lines 19 size 10×7½ 8½×5

محالس الائمه

MAJĀLIS-UL-A'IMMAH

The first volume of the Majalis ul A'immah containing an account of the sufferings and death of the Prophet Fatimah Ali Hasan and Muslim bin Aqil

Author Sayyid Muhammad Husayn alias Mir Husayn and entitled Hakim Sayyid Husayn Ali Khan son of Sayyid Muhammad Muizz ud Din bin Sayyid Muhammad Taqi of Sanbhar
سد محمد حسن و میر حسن المحتاط حکم سد حسن علیخان ولد سد محمد
معز الدین ایل سد محمد نقی مخطوط فصلہ سانسٹر *

Beg

اللہ رب العالمین والصلوٰۃ والسلام علی رسولہ اما بعد
اس حاکسیا سد محمد حسن مذکور کہ ایل دلہ و العدۃ الکم *

The work intended for recitation in Muharram and on other occasions consists for the most part of the discourses and lectures of the author's teacher Mirza Muhammad Mahdi Ali Yawar Khan with the *talkhuss Iqbal* who delivered them on several occasions

The work is divided into seven *Bab* each subdivided into several *Fasl*

It ends with an account of the martyrdom of Muslim bin Aqil and the departure of Imam Husayn from Makkah to Kufah

The date of completion of the work given at the end is Thursday 17 Jumada II A.H. 1236 = A.D. 1820

Written in ordinary *Talq*

Dated 8 Ramadan A.H. 1268

سند بیان حکیم و میر حسن رضا

No. 1760

foll. 190, lines 23, size $11\frac{1}{2} \times 7$, $8\frac{1}{4} \times 5$

فَوْحَادُّ ابْو مُسْلِم

QIṢṢAH-I ABŪ MUSLIM

A detailed account of the life and exploits of the celebrated general Abū Muslim Marwazî, popularly known as Sâhib-ud-Da'wat, to whom the Abbasides entirely owed their supremacy over the Umayyîdes, and who was ungratefully murdered by the second Abbaside Caliph Al-Mansûr (A.H. 136-158 = A.D. 754-775) on Thursday the 24th Sha'ûlân, A.H. 137 = A.D. 755. For Abû Muslim's life see Mir'at-ul-Jinân (Lîb copy), fol. 71^b

Author Diyâ-ud-Dîn Nakshshabî (d. A.H. 751 = A.D. 1350) صنّاع الدين نسخشابي, the author of the well-known work Tûtî Namah. See No. 728

Beg

..... اَرْ فَوْحَادُّ صَاحِبُ الدُّعَوَةِ ابْو مُسْلِمٍ مُصْرُوْرِي عَلَيْهِ الرَّحْمَةُ

اللَّهُمَّ دَاَسِرُ الْحَسْنَى وَ الرِّسَانَ وَ وَاعِظُ اَصْلِ الْوَرِيعِ الْعَدَادِ الْعَجَى *

The work begins with a short account of Abû Muslim's birth, and is followed by a detailed and exhaustive account of his heroic actions and exploits ending with a narrative of the general's death and the incidents which immediately followed it. The work is interspersed with verses most of which are due to the author himself.

Written in fair Nasta'liq

The following note, bearing the scribe's name, ملا فیروز کالپی, and dated A.H. 995, is found at the end of the work

تَارِیخِ رُورِ یکمَدْعَهِ دَهْمِ شَهْرِ مَحْرَمِ سَعَدَهِ ۹۹۵ در ملده کالپی

رسُوی دَهْمَهُ دَرِ کَاهِ شَاهِ حَسَنِ سَعَدَیِ تَامَمَ رسِیدَ سَخَطَ ملا فیروز کالپی *

Another note, partly illegible, runs side by side thus

مالک ، الکتاب مسلم دا سَعَدَهُ یکهُرَارِ یکصد هجری که در ملده ...

تَهْرِمَحْرَمِ الْحَرَامِ هَدِيَه نَمُوذَه شَدَ *

There were five or six seals on the same folio, but unhappily all of them have been hopelessly effaced by some mischievous hands

HISTORY OF NÂDIR SHÂH

No 1761

foli 327 lines 15 size $9\frac{1}{4} \times 5\frac{1}{2}$ 8 x 4

ناریخ جهانکشائی

TÂRÎKH-I JAHÂNKUSHÂH

The well known history of Nadir Shah by Mahdi Khan Astara badi See No 524

Beginning as usual —

بر دانادل رسمور اگاهی الٰح *

The copy is worm eaten and damaged Portions of the last two folios are torn off

Written in ordinary Nasta hq

19th century

A seal of سید گوہر علی dated A H 1224 is found at the beginning and end of the copy

GENERAL HISTORY OF INDIA

No. 1762

foli 216, lines 17, size $11 \times 7\frac{1}{4}$, 9×6

خلاصة التواریخ

KHULĀṢA'UT-TAWĀRĪKH

A copy of the Khulāsat-ut-Tawārīkh, a general history of India from the earliest times to the accession of Aurangzib See No 540

Written in minute Nîm-Shikastah Some folios are written in a different hand A portion of the last sixteen folios contains a big hole and is pasted over with thick paper

Dated 7th Rabî' I, the tenth regnal year of Akbar II (A H 1231)

HISTORY OF THE TIMURIDES BÂBUR

No 1763

fol 95 lines 17 size $9\frac{1}{2} \times 5$ $6\frac{1}{2} \times 3\frac{1}{4}$

واعات بابری

WÂQI'ÂT-I BÂBURI *

A fragment of Abd ur Râhim Khan Khanan's Persian translation of Babur's Memoirs See No 549

Beginning as usual —

در ماه رمضان سنه هشتصد و دو و ده در ولایت فرغانه الح *

The MS breaks off on fol 91^b with the words

ار موضع عدی حدل کرچ دموده در دامنه کوهستان حواله درود

امده سده حاکمیتی نکوهستان رونه دک سلکر عدی حدل را شکسته

* كوشند

corresponding to fol 131^a line 5 No 549

One folio after 1^a corresponding to fol 2 line 2 to fol 3^a line 8 in No 549 is missing and fol 92-95 are the continuation of the missing folio There is a lacuna after fol 7^b

Written in a good Nasta'liq within gold ruled columns with an illuminated but faded head piece

Not dated 17th century

Several seals and Ard dîdâhs of the nobles of Shah Jahan's court are found on the title page

AKBAR

No. 1764

foli 184, lines 22, size $10 \times 6\frac{1}{4}$, $8 \times 4\frac{1}{4}$

اکبر نامہ

AKBAR NÂMAH

A portion of Abul Fadl's Akbar Nâmah. See Nos 552-553

The present MS comprising Akbar's history from the latter portion of the thirtieth to the end of the forty-sixth year of his reign, corresponds to foli 227^a, line 9, to 384^b, of MS No 553

It begins abruptly thus

..... و ار ریکن پیروزی جمود کالیوہ شد و چون سرگان لسکر

* را از خ

The first page bears the original folio mark 15, meaning that the first fourteen folios, containing history of the earlier portion of the thirtieth year, are missing

Written in fair Nîm-Shikastah

Dated the thirty-eighth year of Aurangzib's reign

JAHÂNGÎR

No 1765

fol 204 lines 17 size $11\frac{1}{2} \times 7\frac{1}{2}$ $7\frac{1}{2} \times 4\frac{1}{2}$

امالءة جهانگیری

IQBÂL NÂMAH-I JAHÂNGÎRÎ

The first and the third volumes of Mutamad Khan's Iqbal Namah-i Jabangiri See Nos 509-562

Beginning as usual

The third volume begins on fol 109^b

Written in ordinary Ta liq

Dated A.H. 1207

A seal of Shuja Ali Khan dated A.H. 1230 is found at the end of the copy

No 1766

fol 291 lines 11 size $9\frac{1}{2} \times 5\frac{1}{2}$ 6×3

The Same

The third volume of the Iqbal Namah beginning as usual

Written in legible Nasta liq within coloured borders with an illuminated but tasteless frontispiece

Not dated 18th century

AURANGZIB

No. 1767

fol. 155, lines 21 size $10 \times 6\frac{1}{4}$, $7\frac{3}{4} \times 4$

مأثر عالمگیری

MA'ASIR-I 'ALAMGIRI

A slightly defective copy of Muhammad Sâqî Musta'îd Khân's complete history of Aurangzib's reign. For particulars see No. 578

The history of the first ten years of Aurangzib's reign, which the author subsequently prefixed to the work, is also included in this copy, but unfortunately the account of the first year, together with a greater portion of the second, is wanting, and the copy opens abruptly thus with the concluding portion of the history of the second year

..... بادر ہاں دارانکوہ را بآستان ملک، سان آزد و در محل

آناد دگا داستند *

corresponding to p. 27 of the Bibliotheca Indica text

The history of the last forty years, the original work of the author, begins as usual on fol. 19^b

* لہ الجہد وی الاول و الآخر خاصہ نہ پیراںش حمد ہے ان آج

A fairly correct copy Written in Nim-Shikastah

Dated A.H. 1221

Scribe چند سوان

The MS. is in a damaged condition

SUCCESSORS OF AURANGZIB

No 1768

foli 204 lines 17 size $11\frac{1}{2} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 6\frac{1}{2}$

بروت نامہ

'IBRAT NÂMAH

A copy of Khayr ud Din Muhammad Ilahabadi's Ibrat Namah, agreeing exactly with the copy No 587

Written in ordinary Indian Ta liq

Not dated 10th century

No 1769

foli 326 lines 30 size $12 \times 9\frac{1}{2}$ 10×7

سر المباحثين

MUQADDIMAH-I SIYAR-UL-MUTA-AKHKHIRIN

The Introduction to the Siyar ul Mutakabbirin beginning and ending as usual See No 581

Written in ordinary Ta liq within coloured borders with an illuminated but tasteless Unwan

Dated Azimabad (Patna) 2 Rabi II A.H. 1236

Scribe سید برک علی سعیدی

No 1770

foli 487 lines 21 size $11\frac{1}{2} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 5\frac{1}{2}$

سر المباحثين

SIYAR-UL-MUTA-AKHKHIRIN

A copy of Gulam Husayn's Siyar ul Mutakabbirin with the Muqaddimah See No 582

Beginning

الحمد لله رب العالمين وصلى على سنه الكريم الخ *

Daftari II on fol 384^a.

This copy, an incomplete one, breaks off in the middle of Daftari II with an incomplete account of the death of Shujâ' ud-Daulah, the Sûbahdâr of Bengal, and the events that followed it, corresponding with fol 217, line 30 of No 582.

Written in fair Indian Ta'lîq.

Not dated, 19th century

Presented by Bâbû Nand Kishore, son of the late Munshî Jawâhir Lall, Tikârî, Dist Gayâ

THE TIMURIDES (GENERAL)

No 1771

fol 183 lines 12 size $8\frac{1}{4} \times 4\frac{1}{4}$ 6×3

فهرس تیموریہ

FIHRIST-I TİMŪRIYAH

A compendium of the history of the Timurides in India

Author Janki Ram حانکی رام

Beginning —

ارانجا کہ حمد حدا و نعم مصطفیٰ ارج حوصلہ ہے مگر نہ

اوپاریکہ مذکور حلقاتی نامدار و سلطانی والا نیار الحج *

The work begins with a short preface in which the author says that being desirous to know the history of the Timurides and finding it difficult to remember the detailed accounts given in other histories he compiled the present work in A H 1203 = A D 1788 so that it might be useful for ready reference at home and abroad

The history begins with Timur fol 2 and is brought down to Ramadan A H 1185 = A D 1771 when Shah Alam was treacherously blinded by the Rohillah chief Gulam Qadir Khan

The date of this incident is however wrongly given in the MS (fol 179b) as the 10th of Dulqa'd A H 1202

Written in ordinary Ta liq

Dated Thursday 24 Muharram A H 1233

No 1772

fol 13 lines 13-14 size $9\frac{1}{4} \times 7$ $5\frac{1}{4} \times 3$

(تاریخ تیموریان)

(TÂRÎKH-I TİMŪRIYÂN)

A chronological compendium of the Timuride kings of India beginning with Timur and brought down to the accession of Akbar II A H 1221 = A D 1806

Beginning

احوال سلطنه ، چعتان که سروف امير تيمور شاه در هندوستان

آمدۀ پنهان سرپنۀ سلطنه ، کردند الحج *

The historical account, which begins with Timûr on fol 3^a, is preceded by short tables showing the duration of the reigns from Timûr to Shâh 'Âlam

The account of each king shows the dates of his birth, accession and death, the duration of his reign and the place of his burial

Written in bold Nasta'liq

Not dated, 19th century

The original folios have been placed in new margins

LOCAL HISTORIES OF INDIA ROHILLAS

No 1773

fol 283 lines 13 size $10\frac{1}{4} \times 6\frac{1}{4}$ $6\frac{3}{4} \times 4\frac{1}{4}$

گلستان رحمت

GULISTĀN-I RAHMAT

History of Hafiz ul Mulk Hafiz Rahmat Khan the famous Rohilla chief

Author Muhammad Mustajab Khan bin Hafiz ul Mulk "Hafiz Rahmat Khan" حافظ رحمس خان بن حافظ الملک حافظ رحمس خان

Beginning —

اللهم مالک الہم، دو دی مالک من دساد و بدرع ملک من
ساد حواہ رواہر حمد سعد و لالی معلالی سعاد سعد بغار بگاہ

مالک الملکی الح *

An enlarged recension of this work written by the author's nephew Muhammad Sadat Yar under the title گل رحمت is noticed in this catalogue under No 603

In the preface the author tells us that he had long cherished the idea of writing the life of his father from the time of his birth to his death together with an account of his ancestor Shaykh Shihab ud Din surnamed Kutah or Kuti Baha who emigrated to Hindustan from سوارک و سسن the original seat of the Barichah tribe. He then adds that he was surprised to find that all the recent histories from the beginning of the reign of Shah Alam Bahadur Shah down to the twenty fifth year of the reign of Shah Alam alias Ali Gauhar give no true account of Da ud Khan Ali Muhammad Khan Hafiz Rahmat Khan and other Pohilla chiefs. He therefore determined to carry out his plan and after collecting true information from his own relatives and other trustworthy sources and complying with

the request of Allahyâr Khân and Muhammad 'Umar Khân, he wrote the present work

The date of completion of the work, given at the end, fol 282^b, is A H 1207 = A D 1792

The work is divided into four *Chaman*, viz., a *Muqaddimah*, two *Fastl* and a *Khâtimah*, as follows

Muqaddimah History of Shaykh Shihâb-ud-Dîn and his descendants, fol 4^b

Fastl I History of Hâfiz Rahmat from his birth to the death of 'Ali Muhammad Khân (A H 1161 = A D 1748), fol 11^b

Fastl II The latter period of Hâfiz Rahmat's history to his death (A H 1188 = A D 1774), fol 33^a

Khâtimah Account of Hâfiz Rahmat's children and of some events which took place after his death, fol 245^a

At the end is found a short account of the British Government in India.

A copy of the work is noticed in Rieu 1, p. 307. See also Elliot, Hist. of India, vol. viii pp. 301-312

Written in legible Nasta'liq with an illuminated frontispiece
Dated 5 Muhamriam, A H 1209

Scribe *لِيْلَه*

The seals and signatures of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found in several places at the beginning and end

BAHAWALPUR

No 1774

foli 412 lines 15 size $11 \times 6\frac{1}{4}$ $7\frac{1}{2} \times 3\frac{1}{4}$

مرآت دولت حسی

MIR'AT-I DAULAT-I 'ABBASI

A history of the Khans of Bahawalpur from their origin to
A H 1224 = A D 1809

Author Daulat Rai son of Izzat Rai دولت رای ولد عزت رای Beginning —

سیاس سعیاس مہ داسی را کہ تحدیس لارم ناویس و واحدیں

* واحد مدد الٰہ

The author who for some time was in the service of the Amirs Karam Ali Khan and Murad Ali Khan of Haydarabad in Sind wrote the present work during the reign of Ahu Nasr Muhammad Baha ud Din Khan commonly called Bahawal Khan whose history forms its main subject Bahawal Khan who was born on the 27th of Safar A H 1166 = A D 1752 succeeded his uncle Muharak Khan on the 1st of Rabī II A H 1186 = A D 1772 and died on the 1st of Rajah A H 1224 = A D 1809

It would appear that the Khans of Bahawalpur claimed their descent from the Abbaside Khalifs and accordingly the author entitled the work *Mirat-i Ahhasi* which forms a chronogram for the year A H 1224 = A D 1809 the year in which the work was completed. The concluding lines in Rieu's copy giving the date of completion of the work Safar A H 1227 = A D 1812 are not found here see his Cat vol III p 951 where a very good account of the work and the author is given See also Morley Descriptive Cat p 90 where the author's death is given in A H 1246 = A D 1830

The work is divided into a *Tajalli* or introduction and three *Lama'ah* as follows —

Tajallî—History of Sind under the Umayyâdes the 'Abbasides down to the death of al-Mu'tasim Billâh, flight of the 'Abbaside Sultân Ahmad I (afterwards al-Mustansîr Billâh) to Egypt, and the expedition of Sultân Ahmad II, two centuries later, to Sind, fol 5^a

Lama'ah I History of Sultân Ahmad II and of the Khâns who succeeded him, down to the death of Mubârik Khân (A H 1186 = A D 1772, see fol 136^b), fol 16^a

Lama'ah II History of Bahâwal Khân from his accession in A H 1186 = A D 1772, to A H 1222 = A D 1807 fol 138^b

Lama'ah III Continuation of Bahâwal Khân's reign down to his death, A H 1224 = A D 1809

The last two sections are merged into one. On fol 4^a the author states that for the history of Bahâwal Khân's ancestors he derived his materials from *Raudat-us-Safâ*, *Muntakhab-ut-Tawârikh*, *Nâdir Nâmah*, *Târikh-i Sind wa Gujarat*, and the third *Qism* of *Raudat-ul-Ahbâb*. For the remaining portion of the history he relied on the reports of trustworthy persons as well as on his own observations.

The work has been lithographed at Dihli, 1850

Written in fair *Nasta'lîq*, but fol 221, 391–406, and some others are written in different hands

Dated 2 Ramadân, A H 1262

MYSORÉ

No 1775

fol 197 lines 17 size $9\frac{1}{2} \times 5\frac{1}{4}$ 7 x 3

سال حیدری

NISHĀN-I HAYDARI

A detailed history of the reigns of Haydar Ali and his son Tipu Sultan of Mysore

Author Mir Husayn Ali son of Sayyid Abd ul Qadir Kurmani
میر حسین علی بن سید عبد القادر کرمانی

Beginning —

* شرارة دلیل احصار عالم و حامی محبوبه اوراد اوصاع میں کائن ام الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

We learn from the preface that the author was attached successively to the courts of Haydar Ali and Tipu Sultan and served the latter for five years viz A.H. 1196 to 1201 = A.D. 1781-1786 during which time he after laborious investigation succeeded in collecting facts and information about the ancestors of Haydar. He further states that he was an eye witness of most of the events narrated by him.

The date of completion of the work given at the end is 9th Rajab A.H. 1217 = A.D. 1802

Contents —

History of the ancestors of Haydar Ali fol 3^b

History of Haydar Ali fol 10^b

Haydar's death A.H. 1197 = A.D. 1782 fol 118

Accession of Tipu fol 124

Death of Tipu A.H. 1213 = A.D. 1798 fol 187^a

The author also wrote in A.H. 1215 = A.D. 1800 a history of some principalities of the Balaghat country entitled *بیکری اللاد و الحکام* (see Rieu i. p. 331)

For other copies of the *Nishan-i Haydari* see Morley Descriptive Catalogue p. 87 The Ind. Office Lib. Cat. Nos. 522-524 The

work has been translated into English for the Oriental Translation Fund, by Col William Miles 'The History of Hydar Naik', London, 1842, and as sequel to it, The History of the Reign of Tîpû Sultân, London, 1844

Written in ordinary Ta'lîq

Dated A H 1233

Scribe علام سعی

BENGAL

No 1776

fol 90 lines 11 size 9½ x 6 7 x 4

رمان مہاواک

WAQĀ'I'-I MAHĀBAT JANG

A very interesting MS containing an account of the exploits of the well known General Allahwardi Khan entitled Mahabat Jang who overthrew Nawab Sarfaraz Khan son and successor of Shuja ud Din Khan and assumed the governorship of Bengal Bihar and Orissa in A H 1153 = A D 1740

Author Muhammad Wafa

Beginning —

الاسناد دفعاتي ساده و معلم الواحد دوال الحال حل احسانه الحج
* دفعاتي الاكبر و متابع دفعاتي معلم احمل

The author has shown great ingenuity and skill in making his narrative interesting by using short sentences each of which expresses the year of the event narrated by him

The work begins with an account of the events which took place immediately before and after the accession of Mahabat Jang to the throne of Bengal brought down to A H 1161 = A D 1748

The account of Mahabat Jang is followed by some epistles and letters of congratulation condolence etc consisting likewise of short sentences each of which expresses the *Tarikh* of the connected event

Internal evidences show that the author a panegyrist of Mahabat Jang dedicated the work to him In one of his letters fol 84^b he calls himself Muhammad Wafa *ب* محمد but in another fol 87^b in which he congratulates Mahabat Jang on his conquest of Bengal he calls himself simply Wafa *ب*,

The author does not give any title to the work, but on the title-page we find the following endorsement

وابیع مداسته . داطم دنگله که از هر فقره اسن تاریخ در می آید *

Written in bold Nasta'liq

Dated 9 January 1870, corresponding to Shawwâl, A.H. 1287

Scribe **میر بهر** طا

MEMOIRS AND TRAVELS

No 1777

foli 224 lines 20 size 10×7½ 8×4½

بِحَمْدِ الْعَالَمِ

TUHFAT UL-‘ĀLAM

Account of the author's native town Shushtar and the Nuri Sayyids of that place with a narrative of his life and travels

Author Abd ul Latif bin Abi Takhim Nur ud Din bin Nemat Ullah ul Husayni ul Musawi ul Shushtari عدد ۱۱۱۱ میں ابی طالب بن نعمت الدین بن نعمت اللہ بن نعمت الموسی السوسری

Beginning —

* دلکش صعبی کہ عدد لکب دستیار سرای حامی نعمت برداری الٰہ

The author who belonged to the family of the Nuri Sayyids of Shushtar was born in A.H. 1172 = A.D. 1758. He completed this work at Haydarabad in Jumada I A.H. 1214 = A.D. 1799 and dedicated it to his relative Mir Alam chief minister to the Nizam of Haydarabad after whose name he entitled the work Tuhfat ul Alam.

The work begins with a description of Shushtar, its mosques and holy shrines together with biographical notices of the Nuri Sayyids followed by an account of the author's travels to Shiraz Kirman Shahan Bagdad Basrah Bengal Lucknow and Haydarabad. He also gives an account of Europe and the progress of the British power in India. His account of America is followed by a sketch of the history of India a description of Calcutta and Bengal. The work concludes with an account of the author's journey to Haydarabad.

A detailed account of the work and the author is given in Rieu 1 p 383. See also Buhar Lili Cat vol 1 p 67 where an autograph copy of the work is noticed. It was lithographed in Bombay 1847. Sir William Ouseley mentions the work in his Travels vol 1 p 148.

Written in ordinary Tahqiq

Dated 15 Muharram A.H. 1229

BIOGRAPHY

Philosophers

No. 1778

fol. 95 lines 15, size $10 \times 6\frac{1}{2}$ $8 \times 4\frac{1}{2}$

أقوال حكماء

AQWAL-I HUKAMĀ

An incomplete copy of the Aqwâl-i Hukamâ See No 651

The present copy, recently transcribed from No 651 is incomplete and breaks off with the account of Bahman Yâr bñ Mâzâbân, corresponding with fol 40^b, line 7 of No 651

Written in fair Nasta'liq

Not dated, 19th century

—

No. 1779

fol. 142, lines 17, size $8\frac{1}{2} \times 5$, $6\frac{3}{4} \times 3\frac{3}{4}$

خلامدة الكبيرة

KHULĀSAT' UL-HAYĀT

A history of the ancient and modern philosophers

Author Ahmad bñ Nasr al-lâh al-sawî
Beginning

وَجَحْ كِلَامْ حَيْرَ اِبْجَامْ دِيَامْ حَكَمَى سُرَدْ كَهْ حَمْدَعْ دِرَاتْ وَحَوَدْ دِيَمَدْ
او بَاطُونْ الْعَجَزْ

The author's father, Nasr Ullah, who belonged to the Hanafite school, was the Qâdî of Tattah. The author renounced the Sunnî faith in his early life, and a very interesting account of his conversion

to the Shi'ah faith is given in the Majalis ul Mu'min of Nur Ullah Shustari. At the age of twenty two Ahmad left his native place in pursuit of knowledge and visited Mashhad Yazd and Shiraz after which he stayed some time at the court of Shah Tahmasp Safawi. In A.H. 984=A.D. 1576 he travelled to Karbala Mecca and Jerusalem and then returned to India and stayed some time at the court of Qutub Shah in Golconda. In A.H. 989=A.D. 1581 he entered the court of Akbar at Fathpur who entrusted him with the task of writing the important history Tarikh-i-Alfi (see Lilhot Hist. of India vol. 1 pp. 150-176 and Bibhographical Index pp. 143-162 Rieu 1 p. 117). He died at Lahore A.H. 996=A.D. 1587. See Blochmann's Translation of Ain-i-Akbari vol. 1 p. 206. See also Ma'asir ul Umara.

The author tells us in the preface that he wrote the present work at the order of Abul Fath. This Abul Fath is evidently no other than the celebrated physician Hakim Masih ud Din Abul Fath Gilani of Akbar's court who died in A.H. 997=A.D. 1588 (see Badauni vol. III p. 197 and Blochmann's Translation of Ain-i-Akbari vol. 1 p. 424).

According to the preface the work is divided into a *Fatihah* or Introduction consisting of several *Fath* two *Maqsad* (the first treating of ancient philosophers and the second dealing with those who flourished in the Islamic period) and a *Khatimah* or Conclusion (treating of different religious views). The work ends with an account of Al-Ras (Hippocrates). A fragment consisting of some extracts from the work is noticed in Rieu III p. 1034.

Written in ordinary Nastaliq

Dated 9 Sha'ban A.H. 1078

Scribe مُحَمَّد سَعْد

SHAYKHS

No. 1780

foli 277, lines 17, size $6\frac{1}{2} \times 4\frac{1}{4}$, $4\frac{3}{4} \times 3$

نفحات الائنس

NAFAHĀT UL-UNS

A copy of Jāmī's well-known work نفحات الائنس See Nos 181 v, 201 206

Beginning as usual

الحمد لله الذي حعل مرواني ملوك اوليانه *

Written in minute Nasta'liq within gold and coloured borders with an illuminated, but faded, 'Unwān

Dated A H 932

Scribe عدد المؤمن المرادي

- - -

No. 1781

foli 243 lines 19, size $8\frac{3}{4} \times 4\frac{1}{4}$, 6×3

رسناد

RASHAHĀT

A defective and worm-eaten copy of Rashahāt See No 664

The upper half of the first three folios is torn off, and the first line on fol 4^a, runs thus

و بارسيح ابو القاسم كوركاني را رسناد ارادت باطن به سیح ابو عثمان

معربی بوده ایس**

A list of the contents is prefixed to the copy

The latter portion of the MS is damaged by big worm holes

Written in fair Nasta liq
Not dated 17th century

No 1782

fol 125 lines 19 size $8\frac{1}{4} \times 5\frac{3}{4}$ $6\frac{1}{4} \times 3\frac{3}{4}$

سر العارض

SIYAR UL-'ARIFIN

Biographical notices of some renowned Indian saints of the Chishti order

Author Hamid bin Fath Ullah better known as Darwîsh Jamâli حامد بن فاتح الله المعروض بدروس حمالی

Beginning —

حمدی کہ اواب سعادت برادر مادر معموح گوداںد و ساس
(ساسی) کہ سرگستہ مادر طلب را بدل مقصود سادہ الہ *

Darwîsh or Shah Jamâli Kanbu with his original name Jalâl Khan was a disciple of Shaykh Samî' and Din Dîhlawî who according to Nîghtar-i Ishq fol 398^a was his uncle. Jamâli at first adopted the *tâkhallus* of Jalâl but subsequently changed it to Jamâli at his *Pir*'s order. He performed a pilgrimage to the *Haramayn* and made extensive journeys in the course of which he visited Shaykh ul Islam Nizam ud Din Mahmud and other great saints at Shiraz and several others at Bagdad. In Khurisan he made acquaintance with the celebrated Jamâli Sultan Husayn Mirza Mir Ali Shir Jalal ud Din Dawani and others all of whom treated him with great honour and respect. He returned to his native country during the reign of Sultan Sikandar bin Bahlul Lodî (A.H. 894-923=A.D. 1488-1517) who received him at Sanhhal with great regard and showed high favours to him. After the Sultan's death he enjoyed warm favours from Bahur and lastly from Humayun during whose reign he says fol 2 he wrote the present work.

Jamâli was a poet of great eminence. He addressed several Qasîdahs to Bahur and Humayun and is the author of a *Diwan* that according to the author of the Nîghtar-i Ishq *loc. cit.* consists of eight thousand to nine thousand verses. He wrote also a *Masnawî* entitled *مہر و مل* (see Rieu i p. 354). But his Qasîdahs say his biographers are superior to his *Masnawîs* and *Gazals*.

Khwushhgû in his *Safînah*, fol 22^a, fixes the date of Jamâlî's death in A.H. 925=A.D. 1519, and says that سُرُورُ ~ is a chionogram for it. Sprenger, Oude Cat p 416, also gives A.H. 922 or 925. But in the preface to the present work our author says that he wrote it during the reign of Humâyûn, who, as we know, ascended the throne in A.H. 937=A.D. 1530. Again, the author of the *Kalîmât us-Sâdiqîn* (No. 671, fol 74^a) says that Jamâlî of Dihlî died in A.H. 942=A.D. 1535, and the author of the *Akhbâr ul-Akhya'r*, p. 262, followed by the authors of the *Nîshîtâ-i Ishq*, *loc. cit.*, and the *Khazînat ul-Asfiyâ*, p. 754, more precisely gives the date as 10 Dul-qâ'd, A.H. 942, and adds further that he (Jamâlî) was buried by the side of Khwâjâh Qutb ud-Dîn Bakhtyâr Kâkî in the tomb which he had himself erected. It seems therefore probable that there were two authors bearing the same *takhallus*, and that the present Jamâlî, who wrote the سُرُورُ ~, and died in A.H. 942 is different from the one who is said to have died in A.H. 922 or 925 and who in all probability, is the author of the *Sîd al-murâsîn*, composed, A.H. 868-876=A.D. 1463-1472 (see Sprenger, Oude Cat p. 446, Ethé, Bodl. Lib. Cat No 1274, and As Soc Cat No 648) and of the *Masnawîs* مَدْرِبٌ مَدْرَبٌ - مَصْرُوبٌ مَصْرُوبٌ - مَفْرُصٌ مَفْرُصٌ - مَهْرُ الْقَلْبِ مَهْرُ الْقَلْبِ (see Bûhâr Lib. Cat vol 1, No 357)

According to *Akhbâr ul-Akhya'r loc. cit.*, our author's son Shaykh Abd ul-Hayy, with the *takhallus* Hayâtî, (b. A.H. 923=A.D. 1517 and d. A.H. 959=A.D. 1551) lies buried by his father's side. Another son, Shaykh Gadâ'i Kanbû, well-renowned for his sanctity, was in high favour with the emperor Humâyûn and Bîrâm Khân, and died, A.H. 976=A.D. 1568 during the reign of Akbar.

The author tells us in the preface that after visiting the *Haramayn*, and after his long travels in Magrib, Yaman, Palestine, Rûm, Shâm, the two 'Irâqs, Âdarbâjân, Gilân, Mâzandarân and Khurâsân, he returned to his home at Dihlî, and devoted his whole time to the services of his *Pîr*, Samâ ud-Dîn. He then adds that some of his friends requested him to write a book on the prophets, saints and other holy men whose shrines he had visited, or whom he had met. Finding the task too difficult, he confined his work to a few Indian saints.

For Jamâlî's life see, besides the references given above, *Natâ'i ul-Afkâr*, p. 102, *Makhzan ul-Garâ'ib*, p. 142, Elliot, *Hist. of India*, vol. vi, p. 488. For other copies of the *Siyar ul-'Ârifîn* see Rieu 1, p. 354, W. Pertsch, Berlin Cat p. 556, Ethé, *India Office Lib. Cat* Nos. 637-639. Lithographed, Delhi, A.H. 1311.

The notices fourteen in number are arranged in chronological order and deal with the following Shaykhs —

- 1 Khuwajah Mu in ud Din Hasan Syizi who died in Ajmer A.H. 633=A.D. 1236 on fol 3
- 2 Shaykh Badr ud Din Mahmud Mu inahduz (without any rubric) on fol 10^a
- 3 Shaykh Bahi ud Din Zul amra on fol 11
- 4 Shaykh Qutb ud Din Bal utvar Uhi on fol 28
- 5 Shaykh I arid ud Din Mas ud (Ganj i Shakar) on fol 39
- 6 Shaykh Sadr ud Din Arif on fol 55^b
- 7 Shaykh Nizam ud Din Muhammad Bida umi on fol 67^b
- 8 Shaykh Rukn ud Din Abul Iath on fol 88
- 9 Shaykh Hamid ud Din Naguri on fol 93
- 10 Shaykh Najib ud Din Mutawakkil on fol 98^b
- 11 Shaykh Jalal ud Din Abul Qasim Tabrizi on fol 102
- 12 Shaykh Nasir ud Din Mahmud Awadhi (i.e. Chirag of Dihli) on fol 107^b
- 13 Sayyid Jalal ud Din Makhdum i Jahaniv in Bukhari on fol 111
- 14 Shaykh Sama ud Din on fol 117

The author's spiritual guide Shaykh Sama ud Din to whom the last notice relates was a disciple of Shaykh Habir ud Din Ima' il and died on the 17th of Jumada I A.H. 901=A.D. 1496 expressed by the enronogram مس سما الدین او مس آمده بر تام او = 70, added to his name سما الدین = 196 total 901

Written in a hasty Nasta liq

Dated 26 Bhaidron 1202 Bengali era

—
No 1783

foli 362 lines 15 size 11×7½ 6½×3½

دکرۃ الکرام

TADKIRAT-UL-KIRAM

Biographical notices of Taj ul Arifin Shah Muhammad Mujib Ullah Qadiri of Phulwari (in Patna) and his sons, disciples and friends together with an account of some other saints who lie buried in Phulwari and its vicinity

Author Muhammad Abul Hayat Qadiri of Phulwari Bihar
محمد ابو الحیاٹ قادری پولواری و البهاری

Beginning

۱۵۰ و سه س مر حالی را که از دائرة کتاب حصر انسان را
مراد گردیده و مركب نظر رحمه - حص حود ساخته آلم *

The work begins with a short biographical account of Rasûl Numâ Shah Muhammad Wâris Qâdirî of Banâras, (d 11 Rabî, II, A H 1166=A D 1752, see fol 12^b), the spiritual guide of Tâj ul-‘Ârifîn Muhammad Mujîb Ullah Qâdirî. According to the author’s statement, fol 83^a, he died on Saturday, 28th Jumâdâ II, A H 1191=A D 1777.

The notices, not distinguished by rubrics or other signs at the beginning of the copy, relate to the following persons

Rasûl Numâ Muhammad Wâris Qâdirî, fol 2^a

Wâli Miyân, son of the above, fol 13^a

Mir Muhammad Gaus, sister’s son of Rasûl Numâ, d A H 1103=A D 1691, fol 14^b

Shâh Gulâm Muhammad, fol 17^a

Shâh Gulâm Imâm, fol 22^a

Lâl Muhammad, fol 1^b

Makhdûm ‘Âlam, fol 23^a

Bîbî Walîyah, the wife of Makhdum ‘Âlam, fol 25^b

Tâj ul-‘Ârifîn Shâh Mujîb Ullah Qâdirî, fol 26^b

Friends of Tâj ul-‘Ârifîn, fol 86^a

Shâh La’l Muhammad of Phulwârî, fol 95^b

Shâh Muhammad Akram of Phulwârî, fol 100^b

Shâh Gîyâs ud-Dîn Âzîmâbâdî fol 112^b

Shâh Gulâm Murtadâ, fol 113^a

Shâh ‘Ismat Ullah, fol 115^b

Muhammad Wahîd ul-Haq, fol 119^a

Shâh Khudâ Bakhsh, fol 125^b

Shâh Jamâl Muhammad, alias Jumman, fol 146^a

Shâh Muhammad Karîm, fol 147^b

Shâh Muhammadî, fol 148^b

Shâh Gulâm Saiwar, fol 150^a

Shâh Gulâm Rasûl, fol 150^b

Shâh Masîh Ullah, fol 151^a

Shâh Muzaffar, fol 153^a

Mîr Badlî, fol 153^b

Children of Tâj ul-‘Ârifîn, fol 154^b

Shâh ‘Abd ul-Haq, fol 154^b

Shâh ‘Abd ul-Hayy, fol 155^b

Shah Muhammad Nur ul Haq fol 156
Shah Shams ud Din Abul Farah fol 157^b
Shaykh ul Alamin Shah Ni mat Ullab Qadiri fol 159^a
 His illness and death A H 1247=A D 1831 fol 291^b
 Friends of Shaykh ul Alamin fol 317^b
Sayyid Ashraf Ali fol 317^b
Shah Muhammad Ali Akbar fol 323^b
 Mir Auliya Ali fol 325^b
Shaykh Karam Ali fol 327
 Miyan Muhammad Auliya fol 328
 Saints of former times who he buried in Phulwari fol 328
Savyid Rasti (Minhaj ud Din) fol 328
Khasah and Khulasah (brothers) sister's sons of Rasti fol 334^b
 Haji Haramayn fol 335^b
Ashiq Shahid fol 336
Shah Isma'il fol 338^a
 Junayd Sami fol 346
Shah Muhammad Wasi fol 347^b
 Burhan ud Din alias Lal Miyan fol 348^b
 Female saints fol 350^b
 Ali Hasan fol 351
 Saints of Shahbazpur fol 351^b
 Mir Sayyid Shah fol 352^b
Shah Kalan fol 354
 Ikhwajah Imad ud Din Qalandar fol 361^b
 The date of composition of the work A H 1249=A D 1833 is
 given in several places see foll 311^b 312 312^b 360^a
 The earlier portion of the work, written in a hasty Ta hq and
 the remaining in ordinary Ta hq
 Not dated 19th century

EPISTOLERS

No. 1784

fol. 120, lines 11-13 size $9 \times 5\frac{1}{2}$ $6 \times 3\frac{1}{2}$

ریاض الافکار

RIYÂD UL-AFKÂR

A very interesting work, containing biographical notices of refined and elegant epistolers, with extracts from their works

Author Wazîr 'Alî 'Azîmâbâdî with the *talâhâlîs* 'Ibrâti وریز علی 'ایم آزادی المذاہب نہ عذری

Beginning

ریاض عذری مکاہب را . . . مہون ددم والا، دکنہ آمروی

مدرسہ الہ

The author, who has already been mentioned in connection with his work ریاض العزوف (see No 788), gives a short account of his life on fol. 82^b of the present work. He tells us that he was born at 'Azîmâbâd (Patna), and spent a great portion of his life in the company of his teacher Râjâlî Peyâre La'l Dihlawî with the *takâhâlî* *Ulfatî*, to whom he was greatly indebted for his knowledge and information. At first he attached himself to the service of Nawwâb Raushân ul-Mulk Mubârak ud-Daulah Muhammad Mahdî Qulî Khân Bahâdur Shaukat Jang, and then became the *Munshî* of Nawwâb Mubâraz ul-Mulk Diyâ ud-Daulah Sayyîd Muhammad Hasan Khân Bahâdur Tahawwar Jang. Later on he became a constant companion of Râjâh Bhûp Singh.

In the preface he says that he took great delight in studying the epistles of eminent writers, some of which he collected by copying them on separate papers. The letters thus collected included also short accounts of their writers, which he noted from *Yad-i Baydâ*, *Saiwî-i Azâd*, *Mir'ât ul-Khayâl*, etc. In A.H. 1267=A.D. 1850 he began to edit those letters in the present form.

The date of completion of the work, A.H. 1268=A.D. 1851, is expressed by the words چہ شرمی in a versified chronogram com-

po ed by the author's pupil Furqati with his original name Sayyid Ali Bakhs̄h and entitled Sayyid Amir Jan whom our author notices on fol 89^b

The work consists of twenty eight Aḥiyābān and the notices under each are arranged alphabetically as follows —

Aḥiyābān I (1) comprising 13 notices —

- (1) Abu Ali entitled Shaykh ur Ra is was the son of Abd Ullah bin Sina According to Jāmi' ut Tarikh Abd Ullah came to Balkh during the time of Amir Duh bin Mansur Samani and married a woman named Sitarah who gave birth to Abu Ali in A.H. 373=A.D. 983 At the age of sixteen Abu Ali made himself master of all the subjects He then went to Hamadan and became the wazir of Shams ud Daulah bin Fakhr ud Daulah whom he cured of a severe cholic pain He wrote taṣawwuf and other works He died in Ramadan A.H. 427=A.D. 1035 fol 5
- (2) Abul Fath son of Mulla Abd ur Razzaq was a native of Gilan He came to India with his two brothers Hakim Hadiq and Hakim Humam during the time of Akbar whom he accompanied to Kabul and died there in Ramadan A.H. 907=A.D. 1501 fol 6^b
- (3) Abul Fadl son of Qadi Mubatal Naguri and brother of Shaykh Faydī fol 7^b
- (4) Ahsan with his full name Mir Ahsan Ali was the youngest son of Mir Aulad Ali a respectable Sayyid of Lucknow He was brought up at Azimabad and after his father's death became the pupil of Anwar Ali Ias He entered the service of the Rajah of Bhetia on suitable pay and died in A.H. 1260=A.D. 1844 at the age of forty five fol 9
- (5) Akhtir with his original name Muhammad Sadiq Khan was born at Hughli Although a native of Bengal his style was in no way inferior to that of the Persians The works جیسا مکالمہ on ethics and الرسالہ on Inshā are his compositions He lived for some time at Lucknow and the Deccan and was still alive at the time of the writing of the present work fol 10^b
- (6) Arzu (Siraj ud Din Ali Khan) was born at Al barabad His paternal pedigree reached to Shaykh Nasir ud Din Chirag i Dihli while on his mother's side he descended from Shaykh Farid ud Din Attar He owed his

abilities to Mî 'Abd us-Samad *Sâkhun* and Mîr Gulâm 'Alî 'Azâd He died at Lucknow on the 23rd of Rabî'-II, A.H. 1160=A.D. 1747, and was buried at Dîhlî, fol 12^a.

(7) Afdal Khân, with his original name Mirzâ Muhammad 'Alî His grandfather came to India towards the close of Shâh Jahân's reign and entered into the emperor's services The Mirzâ was born in India and after attaining maturity became the *Dârogah* of Muhammad Shâh's Fil-Khânah and received the hereditary title of Afdal Khânî, fol 13^b

(8) Akbar, the emperor of India, was born in A.H. 949=A.D. 1542 and died in A.H. 1014=A.D. 1605, fol 15^a

(9) Mîr Ilâhî, with his original name Mîr 'Imâd ud-Dîn, was the son of Mîr Mahmûd His ancestors belonged to Hamadân, but he was born at Asadâbâd He enjoyed the company of Âqâ Radi and Hakim Shîfâ'i, and came to India during the reign of Jahângîr and entered the latter's service He died in A.H. 1064=A.D. 1653, fol 16^a

(10) Ulfat, a Hindû Kâyast, with his original name Lâlah Ojâgar Chand, was of 'Azîmâbâd At first he adopted the *tâkhallus* Gurbat but subsequently changed it to Ulfat His masters were Mîr Muhammad 'Alî Samarqandî, with the *tâkhallus* Tahqîq and Muhammad Hazîn Lâhijânî, fol 17^a

(11) Ulfatî, whose original name was Râjah Peyâré Lâl, was the son of Sukhan Lâl, a Hindû Kâyast He was brought up at 'Azîmâbâd, and his ancestors, who belonged to Sikandarah, held high offices in the Mugal courts Through the influence of his patron سندس, the resident of Dîhlî, he entered the service of Shâh 'Alâm, but owing to eye disease he returned to 'Azîmâbâd, and began to spend his time in teaching, when the writer of this work became his pupil He died on the 6th of Safar, A.H. 1254=A.D. 1838, fol 18^b

(12) Amân Ullah Husaynî The account of him could not be found, fol 20^a

(13) Râjah Amrit La'l, a Hindû Kâyast of the Saksînah tribe, was a native of Lucknow He was a most eminent pupil of Mirzâ Muhammad Hasan Qatîl He was appointed *Dârogah* of the Dîwân Khânah of Nawwâb

Gazi ud Din Haydar of Awadh and lead a very respectable life but his enemies poisoned the mind of the Nawwab to such an extent that he (the Nawwab) became determined to kill him. Being aware of the Nawwab's evil motive he managed to return home where he put an end to his life by committing suicide fol 21

Khijaban II (ا) comprising six notices —

- (1) Baqir (Mulla Muhammad) fol 22^b
- (2) Baqir Šanı with his full name Mir Baqir Alawi was a native of Yazd fol 21^b
- (3) Burhaman with his original name Chandar Bhan of Lahrur was a pupil of Abd ul Hakim Siyalkoti and was a good *Shiastah* writer. He left the works حار حسن - اسماع بوعین and a *Diwan*. He died at Banaras A.H. 1037=A.D. 1627 fol 23^a
- (4) Bismil (Munshi Amir Hasan Khan) son of Munshi Asliq Ali Khan was born at Kakuri in Lucknow. After the death of his father he went to Calcutta where he died in A.H. 1263=A.D. 1846 fol 26^a
- (5) Bismil (Mahdi Ali) son of Al bar Ali was born at Fathpur Lucknow. He was a pupil of Mulla Abul Qasim Shirazi whom the writer met at Azimabad fol 27^b
- (6) Bidil (Mirza Abd ul Qadir) of Azimabad died on Thursday the 4th of Safar A.H. 1103=A.D. 1691 fol 29

Khijaban III (ب) comprising four notices —

- (1) Tanba (Abd ul Latif Khan) came from Persia to India during Aurangzib's reign and served at various times as *Diwan* of Kabul Kashmir and Lahrur wrote good hands and died during that emperor's reign fol 30^a
- (2) Tahawwar Jang (Nawwab Mubariz ul Mulk Diya ud Daulah Sayyid Muhammad Hasan Khan Bahadur) son of Nawwab Saulat Jang Bahadur was born at Chitpur in Calcutta. During his stay at Azimabad the writer of this work served him as Munshi and he also accompanied him to Banaras. He died at Chitpur A.H. 1258=A.D. 1842 fol 31^a
- (3) Titar Chand a Hindu Kayast was according to Muhammad Aslari's الصنایف السرایف a pupil of Ni mat Khan Ali fol 32
- (4) Tekchand with the *talhalla* Bahar was a pupil of

Shaykh Abul Khayr Khayr Ullah and Sirâj ud-Dn
 'Ali Khân Ârzû His compositions are حواهر الحروف -
 مهار عجم and مهار عجم, fol 33^a

Khuyâbân IV (ل) comprising one notice

(1) Sanâ'i (Khwâjah Husayn Mîrzâ) of Mashhad revised most of the poems of Shaykh Faydî, through whose influence he rose to distinction He died at Lâhaur, fol 34^b

Khuyâbân V (ح), comprising five (wrongly written three) notices

(1) Jâmî ('Abd ur-Rahmân) of Jâm, left fifty-four works, and died on Friday, 13th of Muharram, A H 890=A D 1485 at the age of eighty-one, fol 35^b

(2) Ja'far (Mîrzâ), entitled Âsaf Khân, was the son of Badî' uz-Zamân He flourished under Akbar, and after staying for some time in Bengal returned to the Imperial Court and was honoured with the title Âsaf Khân He died in A H 1021=A D 1612, fol 37^a

(3) Jalâlâ (Sayyîd Jalâl ud-Dîn Muhammad), was born at 'Urdistân, came to India during the reign of Shâh Jahân, fol 37^b

(4) Jûyâ (Mîrzâ Dârâb Beg), of Kashmîr, died in 'Âlamgîr's time, A H 1118=A D 1706, and was buried at Kashmîr, fol 38^b

(5) Jahângîr (Abul Muzaffar Nûr ud-Dîn Muhammad), son of Akbar, ascended the throne on Thursday, 20th Jumâdâ II, A H 1014=A D 1605, and died on Sunday, 28th Safar, A H 1037=A D 1627, fol 39^b

Khuyâbân VI (ل), comprising four notices

(1) Hazîn (Shaykh Muhammad 'Ali), was born at Isfahân, but his ancestors belonged to Lâhijân He died at Banâras, A H 1080=A D 1669, fol 41^a

(2) Hasrat (Muhammad Sa'îd), son of Munshî Wâ'iz 'Ali The writer of this work was greatly attached to him In A H 1256=A D 1840 he returned from Kânpûr to his native place, 'Azîmâbâd, and was passing his days happily in the company of friends, fol 42^a

(3) Hasratî (Lâlîh Bindâ Parshâd) a Hindû Kâyast, was the son of Lâlîh Mahârâj Singh, Vakil of the Patna Civil Court From his early age he was under the training

of the writer of this work. He was the decree writer in the Court of the Sub Judge Patna fol 43^a

(4) Haydar (Mir) was a pupil of Siraj ud Din Ali Khan Arzu fol 44^b

Khuyaban VII (ج) comprising four notices —

- (1) Khusrau (Mir Abul Hasan) His works are اعمار حسری and three Diwans. He died on Friday 3rd Shawwal A H 729=A D 1324 fol 46^a
- (2) Khafa (Basharat Ali) son of Sayyid Shams ud Duha and a pupil of Ashraf Husayn was a native of Azimabad. He went to Calcutta and for some time held the post of Munsif at Chittagong. He then went to Lucknow with Nawwab Jalal ud Daulah Bahadur and entered the service of Amjad Ali Shah and subsequently returned to Calcutta by the direction of Nawwab Sharif ud Daulah. There he died on the 27th of Ramadan A H 1267=A D 1850 and was buried in the garden of Maulavi Alim Ali fol 47^a
- (3) Khallaq (Tasadduq Husayn) son of Abd Ulkah the Mufti of Maghribi Bandar was born at Nagar Nahsa in Bihar. He was a pupil of Wali Ullah the Mufti of Lucknow. The writer of this work enjoyed his company at Azimabad where he died a few days before the composition of the present work on Tuesday 20th of Safar A H 1268 (wrongly written 1068)=A D 1851 and was buried at Nagar Nahsa fol 48^b
- (4) Khurram Yurza (Abul Muzaaffar Shihab ud Din Muhammad) entitled Shah Jahan fol 50

Khuyaban VIII (ج) comprising two notices —

- (1) Danishmand Khan (Shah) was of Yazd. He was honoured with high posts by Shah Jahan and Alamgir and died in A H 1080=A D 1669 fol 51^a
- (2) Danyal the fifth child of the Emperor Akbar. He died of excessive drinking on Tuesday the 28th of Shawwal A H 1013=A D 1604 fol 52

Khuyaban IX (ج) comprising two notices —

- (1) Dabih (Mirza Aman Ali) son of Mirza Ibrabim Ali Khan Isfahanī was born at Al barabād but his ancestors belonged to Isfahan. The writer of this work was on intimate terms with him. Dabih was still living at

‘Azîmâbâd at the time of the writing of the present work, fol 53^b

(2) Dulqadi (Mîrzâ Muhsîn) was a son of Mîrzâ Dâniyâl He belonged to the Dulqadi seet of Persia, which was well-skilled in archery, and hence the *talâllus* Dulqadr He was a great satirist, and died in A H 1114=A D 1702, fol 55^a

Khîyâbân X (,) comprising five notices

(1) Râsîkh (Shaykh Gûlâm ‘Alî), son of Shaykh Muhammad Fayd, was born at ‘Azîmâbâd where he died in A H 1236=A D 1820, at the age of sixty, fol 57^a

(2) Râzî (Sayyîd ‘Askarî), entitled ‘Âqîl Khân, held the influential *Mansab* of 4,000 under Auangzîb He died in A H 1108=A D 1696 fol 58^b

(3) Rahîm (‘Abd ur-Rahîm), entitled Khân Khânâu, was born in A H 964=A D 1556 He was one of the most influential nobles of Akbar’s time, and died at the age of seventy-two, fol 59^b

(4) Râsâ (Îzad Bakhsh), a pupil of Shaykh ‘Abd ul-‘Azîz was born at Akbarâbâd of which place he was the Dârogah in ‘Âlamgîr’s time, fol 61^a

(5) Rîdâ (Shaykh Muhammad) of ‘Azîmâbâd, was alive from ‘Âlamgîr to Muhammad Shâh’s reign, and held the post of Vakîl under Shâh Shujâ’ He had great faith in Sayyîd ‘Abd ul-Jalîl Bilgrâmî, and died in A H 1143=A D 1730, fol 62^a

Khîyâbân XI (,) comprising three notices

(1) Zakî (Mîr Zayn ul-‘Abîdîn) of Teherân In his youth he fell in love with a girl, after whose death he came to Dihlî in a distracted frame of mind, and died fol 63^a

(2) Zakî (Lâlah Chûnî La’l), son of Lâlah Zûrâwar Singh His ancestors belonged to Dihlî, but he was born at ‘Azîmâbâd He was a pupil of Ulfatî, the teacher of the writer of this work He wrote a short treatise entitled *گوکش و کی* He was a Vakil in the Munsif’s court at Patna, fol 64^a

(3) Zîb un-Nîsâ Begam, daughter of the Emperor ‘Âlamgîr, was born at Dihlî on the 10th of Shawwâl, A H 1048=A D 1638 In her early age she learnt the Qurâñ by heart, was well versed in Arabic and Persian, and wrote good *Naskh*, *Nasta’liq* and *Shikastah* hands, was a good poetess and showed great favour towards

poets scholars and calligraphers adopted the *talkhallas* Malibhi and wrote a *Diwan* died A.H. 1113=A.D. 1701 and was buried in Bag 1 Si Hazari at Shahjahanabad fol 65^b

Khiyaban XII (ع) comprising four notices —

- (1) Sa dan (Shaykh) entitled Asad Khan was born at Lahaur In A.H. 1030=A.D. 1640 he was introduced to Shah Jahan by Musawi Khan and was rewarded In the fourth year of the Emperor's reign he became Wazir and received the title of Allami wa Fahhami He died on the 22nd of Jumada II A.H. 1066=A.D. 1655 fol 66^b
- (2) Sa d (Muhammad Mir Khan) brother of Fada il Khan of Rawalpindi He entered the service of the Prince A zam Shah and subsequently became the �لیفہ of Aurungzib He died in A.H. 1046=A.D. 1636 fol 67
- (3) Salim (Muhammad Quli) of Teheran came to India during Shah Jahan's reign and died at Kashmir A.H. 1057=A.D. 1647 fol 67^b
- (4) Suhrab Jang (Nawwab Husayn Quli Khan) youngest son of Mubarak ud Daulah Muhammad Mahdi Quli Khan Shaukat Jang was brought up at Azimabad fol 68

Khiyaban XIII (ؑ) comprising four notices —

- (1) Shah Muhammad better known as Khalfah Shah Muhammad The account of him could not be traced but it appeared from his letters that he studied for a long time at Qinnuj He gave the title of جامع الفراس to his collection of letters fol 70
- (2) Sharif Tahrizi came to India during Akbar's reign and spent some time with Rajah Man Singh as Balbishi of Bengal but later on rose to higher distinctions He at first adopted the *talkhallas* Faydi but a dispute with the celebrated Shaykh Faydi caused him to change it to Sarmadi fol 71^a
- (3) Shifa (Ikhwajah Muhammad Kazim) son of Ikhwajah Abd ul Ah Khan was born at Azimabad He at first received his education from Najaf Ali and later on from A hraf Husayn He learnt poetry from Mirza Ahmad The writer of this work was on intimate terms with him He was still living at Azimahad at the time of the writing of the present work fol 72^a
- (4) Shir Khan Lodi son of Muhammad Amjad Khan was of

مرواه العجیل the Afgân tribe He wrote the work
fol 73^a

Khuyâbân XIV (ص), comprising three notices

- (1) Sâdiq, with his full name Mîrzâ Muhammad Sâdiq, was born at Lâhaur He could not be traced, fol 74^a
- (2) Sâ'ib (Muhammad 'Alî) was born at Tabrîz, but was brought up at Isfahân, died in A H 1080=A D 1669, fol 74^b
- (3) Safî (Âgâ) of Mashhad, came to Lucknow during the time of Nawwâb Âsaf ud-Daulah, and married the sister of Nawwâb Zafar ud-Daulah, fol 75^b

Khuyâbân XV (ع), comprising two notices

- (1) Dâmî (Hîrâ La'l) was the son of Râjah Peyâre La'l Ulfatî, the teacher of the writer of this work He was born at 'Azîmâbâd, but his ancestors belonged to Shâh-jahânâbâd The writer of this work and Shâh Bakh-shîsh Husayn Wahshatî enjoyed his learned society very often He died in A H 1259=A D 1843, fol 76^b
- (2) Dîyâ Ullah (Sayyîd) of Bilgrâm was a Hâfiz, and spent his time in teaching He was a pupil of Mîr Sayyîd Kâlîwî میر سید کالیوی After his death his Inshâs were collected and edited with an introduction by Mîr 'Abd ul-Jalîl Bilgrâmî, who wrote it at the request of Dîyâ Ullah's children He died in A H 1103=A D 1691, fol 77^b

Khuyâbân XVI (ل), comprising three notices

- (1) Tâlib of Ámul, died, A H 1036=A D 1626, fol 78^a
- (2) Tugrâ of Mashhad, fol 79^a
- (3) Tahmâsp (Shâh), son of Shâh Ismâ'il bin Sultân Haydar Safawî, died on Tuesday, 17th Safar, A H 984=A D 1576, fol 80^a

Khuyâbân XVII (ل) comprising one notice

- (1) Zuhûrî (Mullâ Nûr ud-Dîn Muhammad) of Turshîz, was killed at Bîjâpûr by Deccan robbers (but see No 284) in A H 1025=A D 1616, fol 81^a

Khuyâbân XVIII (غ), comprising five notices

- (1) 'Âlamgîr (Abul Muzaffar Muhyî ud-Dîn Muhammad Auiangzîb), the third son of Shâh Jahân, fol 82^a
- (2) 'Alî (Muzâ Muhammad), entitled Ni'mat Khân His ancestors were physicians of great eminence His

father Hakim Fath ud Din came from Shiraz to India where Ali was born. He was the Superintendent of Alamgir's Kitchen and received the title of Ni'mat Khan. In Babadur Shah's time he was honoured with the title of Danishmand Khan. He died in A.H. 1121=A.D. 1709 fol. 82^b

- (3) Ibrati (Mir Wazir Ali) the writer of the present work fol. 83^b
- (4) Urfi (Sayyid Muhammad) of Shiraz died in A.H. 999=A.D. 1590 fol. 84^b See No. 253
- (5) Ali with his full name Nasir Ali was born at Sirhind. He died at Dihl on the 20th of Ramadan A.H. 1108=A.D. 1696 and was buried by the side of Sultan ul Mashayikh Nizam ud Din fol. 85^b

Khiyaban XIX (خ) comprising two notices —

- (1) Galib (Mirza Asad Ullah Khan) a contemporary of the writer of this work was still alive at Shahjahanabad at the time of the writing of the present work fol. 96^b
- (2) Ganimat (Muhammad Akram) fol. 88^a See No. 367

Khiyaban XX (ؚ) comprising six notices —

- (1) Fani (Shaykh Muhammad Muhsin) of Kashmir was a pupil of Mulla Yaqub Sarfi Kashmiri. Mulla Muhammad Tahir Gani and Hajji Aslam Salim were his pupils. He was appointed *Sadr* of Ilababid by Shahjahan but later on was removed from that post. His *Diwan* consists of 6000 verses. He died in A.H. 1081=A.D. 1670 fol. 89
- (2) Turqati (Sayyid Ali Balkhi) entitled Sayyid Amir Jan was the son of Sayyid Karim Balkhi. He was born at Shahjahanabad but his ancestors who traced their descent from Sayyid Baha ud Din Dakariya Multani belonged to Multan. At the age of twelve years he came with his father to Azimabad and at first placed himself under the tuition of Mir Muhammad Mahdi *takhallus* Ayshi and later on under that of the writer of this work fol. 90^b
- (3) Faryad (Shah Ulfat Husayn Musawi) whose pedigree reached to the renowned Saint Bu Ali Qalandar was born at Azimabad. He was a contemporary of the writer of this work. He was living at Azimabad till A.H. 1206=A.D. 1840 after which he went to Calcutta fol. 92

(4) *Fitrat* (*Muzâ Mu'izz Mûsawî Khân*) of Qum came to India during the reign of 'Ala'îngî, at whose desire he married the daughter of *Shâh Nawâz Khân*. The Emperor made him the *Dîwân* of the Decean, and honoured him with the title of *Mûsawî Khân*. He died in the Deccan, A.H. 1101=A.D. 1689, fol. 93^a. See No. 355.

(5) *Faydî*, died on Sunday, 10th Safar, A.H. 1004=A.D. 1595, fol. 94^a. See No. 261.

(6) *Fayyâd 'Alî Khân* was a grandson of *Ashraf 'Alî Khân Kokâ*. He came from Dihlî to 'Azîmâbâd and entered the service of *Mahâlâj Shâtâb Râî*, who showed favours on him, fol. 95^b.

Khuyâbân XXI (ج), comprising one notice

(1) *Qatîl* (*Mîrzâ Muhammad Hasan*), died at Lucknow on Saturday, 23rd Rabî'I, A.H. 1233=A.D. 1817, fol. 96^b. See No. 434.

Khuyâbân XXII (ك), comprising two notices

(1) *Kâhî* (*Mullâ Najm ud-Dîn*), popularly called *Abul Qâsim*, was well versed in *Tafsîr*, astronomy, theology, *sûfîsm*, music, riddles and history. He came to India and entered the service of Akbar, fol. 97^b.

(2) *Kalîm* (*Mîrzâ Abû Tâlib*) of *Hamadân*, died in A.H. 1061=A.D. 1650, fol. 98^b. See No. 314.

Khuyâbân XXIII (ل) comprising one notice

(1) *Lâchhmîn Narâyan* (*Lâlalah*), was a clerk of *Nawwâb Asaf ud-Daulah*. He was living at Calcutta, where he was the *Vakîl* of *Nawwâb Shujâ' ud-Daulah*'s wife, fol. 100^b.

Khuyâbân XXIV (م), comprising seven notices

(1) *Mubârak* (*Mullâ*) of *Nâgûr*, was well versed in poetry, riddles and *sûfîsm* and wrote a commentary on the *Qurâ'n*, entitled *عایس العلوم*. *Faydî* and *Abul Fadl* were his sons. He was buried at *Akbarâbâd*, fol. 101^b.

(2) *Manshâ* (*Mîrzâ Ahmad*), son of *Mîrzâ Najm ud-Dîn 'Alî Khân*, was born at Lucknow, married the daughter of *Ishhâ' Allah Khân*. In his youth he came to 'Azîmâbâd, and lived for some time with *Nawwâb Shahâmat 'Alî Khân Bahâdur*. He was a pupil of *Mîrzâ Muhammad Husayn Qatîl*, and died at 'Azîmâbâd, in the house of *Tasadduq Husayn Khân* on the 23rd of *Rabî' II*.

A H 1255=A D 1839 and was buried near the tomb of Shah Arzani fol 102^b

(3) Mumir (Mulla Abul Barakat) of Lahaur In the time of Shah Jahan he was appointed a Munshi to Nawwab Sayf Khan Subahdar of Lahaur but subsequently lived with Nawwab Iqdad Khan Nazim of Jaunpur He is the author of the Maṣnawis اب و درگز and ساروسور and of other treatises He died at Akbarabad on the 7th of Rajab A H 1054=A D 1644 and was buried at Lahaur fol 103^b

(4) Mauzun (Rajah Ram Narayan Singh) son of Rang Lal Diwan of Nawwab Ali Wardi Khan Mahabat Jang was born in a suburb of Azimabad and after his father's death enjoyed the warm favours of Nawwab Mahabat Jang and became the Naib of Azimabad was a pupil of Shaykh Muhammad Ali Hazin and died A H 1087=A D 1670 fol 104^b

(5) Mahabat Jang (Nawwab Shuja ul Mulk Husam ud Daulah Muhammad Ali Wardi Khan) son of Mirzi Muhammad Khurasani Fifteen years after the death of Murshid Quli Khan the governor of Bengal Bihar and Orissa he (Mahabat Jang) killed Sarfaraz Khan and usurped the government He died on the 9th of Rajah A H 1169=A D 1755 fol 105^b

(6) Mahabat Khan (Zamanah Beg) son of Guyur Kabuli received the title of Mahabat Khan from Jahangir and that of Mahabat Khan Khanan Sipahsalar from Shah Jahan He died in A H 1044=A D 1634 fol 106^b

There is a lacuna after fol 106^b and the last notice under the letter م is missing

Khiyaban XXV (۲۵) comprising four notices —

(1) Nasira of Hamadan had a taste for sufism and was well versed in mathematics He studied for some time under Shaykh Baha ud Din Amuli and died in A H 1030=A D 1620 fol 107^b

(2) Ni'mat Ullah Wali (Sayyid Nur ud Din) fol 108 See No 168

(3) Nawa'i (Mir Amir Ali Shir) Wazir of Husayn Mirza was well versed in Turkish poetry was a great patron of learning and died in A H 906=A D 1500 He left one Persian and six Turkish Diwans and also several Maṣnawis and treatises fol 108^b

(4) Nûrî (Qâdî Abû Yûsuf) of Shûstar, came to India during the reign of Akbar, who appointed him Qâdî. He was killed during the reign of Jahângîr, A H 1019=A D 1610, fol 109^b

(5) Nûr Jahân Begam, daughter of Muzâ Gîyâs and wife of Jahângîr, died A H 1055=A D 1645, fol 110^b

Khayâbân XXVI (،)، comprising five notices

(1) Wâ‘iz (Mîrzâ Muhammad Rafî‘) of Qazwîn, is the author of the work ادیاب الـلـئـان, fol 111^a See No 954

(2) Wahshatî (Shâh Bakhshîsh Husayn), son of Shâh Ahmad Husayn, was a pupil of Râjali Peyâré La‘l, the teacher of the writer of this work. He was born at Shaykh-pûrah in Bihâr, and was a friend of the writer of this work. He went to Lucknow and died there on the 29th of Dulhijjah, A H 1262=A D 1845, fol 112^a

(3) Wahîd (Mîrzâ Tâhir) of Qazwîn, was at first the chronicler of Shâh ‘Abbâs II and later on was appointed Wazîr of Shâh Sulaymân Safawî. He died in A H 1110=A D 1698, fol 113^a

(4) Wazîr Mal, was a Hindû Kâyast of Dâ’ûd Nagar in Bihâr. He was a pupil of his uncle Lâlah Jawâhir La‘l, was employed in the court at Bareily, fol 114^a

(5) Wilâ (Râjah Bhûp Singh) was the daughter’s son of Râjah Kunwar Daulat Singh, son of Mahârâjah Kalyân Singh. Although he was brought up at ‘Azîmâbâd, his father Râjah Mânîk Chand’s birthplace was Lucknow. He was a friend of the writer of this work, fol 114^b

Khayâbân XXVII (ؑ)، comprising one notice

(1) Humâyûn Shah (Nasîr ud-Dîn Muhammad), the Emperor, fol 115^b

Khayâbân XXVIII (ؑؑ)، comprising four notices

(1) Yâs (Anwar ‘Alî) of Arrah. He died at ‘Azîmâbâd on a pilgrimage in A H 1262=A D 1845, fol 116^b

(2) Yâr Muhammad is the author of the work لـوـر الـلـئـان. He was a contemporary of Sayyid Gulâm Husayn Khân Fidâi Jang, by whose order he wrote a letter (quoted), fol 117^b

(3) Yaktâ (Naurûz ‘Alî Khân) son of Mîrzâ Amân ‘Alî Khân, was a native of Lucknow and an intimate friend of the writer of this work, fol 118^b

(4) Yûsuf (Mîr), son of Mîr Muhammad Aşhraf, was a native

of Bilgram and a school friend of the author of the Sarw-i Azad (Gulam Ali Azad) He went to Lucknow for medical treatment and died there on Thursday Jumada II A.H. 1102=A.D. 1690 and was buried in Mahmud Ba^o Bilgram by the side of his grandfather fol 119^b

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Dated 14 Bhadon 1272 Fash

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مرآة الخيال

MIR'ÂT' UL-KHAYÂL

A well-known work containing notices on Persian poets and poetesses from the earliest period to the author's time, with extensive discussions on metre and rhyme, medicine, music, the interpretation of dreams, physiognomy, geography and ethics

Author Shîr Khân bin 'Alî Amjad Khân Lodî
علي امجد خان لودي

Beginning

ای ر تو ند بر ریان یهی سخن سرای را
مکر تو ناعد ، حسون عقل گرگ کشای را

The author's father was in the service of Prince Shujâ', and died in A.H. 1084=A.D. 1673. In A.H. 1090=A.D. 1679 the author attached himself to the service of Sayyid Shukr Ullah Khân, who, according to Ma'âsir-i 'Âlamgîrî, p. 214, was appointed Faujdâr of Dihlî in A.H. 1092=A.D. 1681

The work ends with a versified chionogram expressing the date of its completion, A.H. 1102=A.D. 1690

See Rieu, 1, p. 369, Sprenger, Oude Catalogue, p. 115, Aumer, Munich Catalogue, p. 3, Ethé, Bodl. Lib. Cat. Nos. 374 and 375, W. Pertsch, Berlin Cat. p. 618, Ethé, Ind. Office Lib. Cat. Nos. 673 and 674, Asiatic Society Bengal, Cat. Nos. 223-224 and 1716, Bland, in Journal of the Royal Asiatic Society, ix, pp. 140 and 142 Printed, Calcutta, 1831, and Bareily, 1848

A list of the contents is prefixed to the MS. The original folios are mounted on new margins

Written in fair Nasta'liq

Dated Tuesday, 6 Rabî' II, A.H. 1141

Scribe الله

No 1786

foli 160 lines 7 size $7\frac{1}{2} \times 4\frac{1}{2}$ $6 \times 3\frac{1}{2}$

سنه حوشگو

SAFINAH-I KHWUSHGÙ

An abstract from the second volume of *Ikhwushgu's* *Safinah* containing biographical notices of poets of the middle age

Beginning —

الحمد لله والمنى كه مدحه اور سود دهور اول سنه حوشگوی

پاچ حاصل شد ای *

For particulars see No 690 where a copy of the rare third volume of the work has been fully described

The present copy begins with *Jami* and ends with *Muhammad Qasim Sururi*

Written in ordinary *Nâm Shikastah*

Not dated 19th century

No 1787

foli 79 lines 15 size $8\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

نکره على حسن گردی

TADKIRAH-I 'ALI HUSAYN GARDIZI

Notices of Rekhtah poets with copious extracts from their compositions

Author Iath Ali commonly called Ali ul Husayni ul Gardizi
طبع على المدعور على الحسيني الگردی

Beginning —

اسدای سخن نہ حمد سخن اور سراسب کہ سر لوح

کتاب را بتو محمدی مددی مسعود آلم *

In the preface the author tells us that as the previous *Tadkirabs* of Rekhtah poets were not free from partiality and inaccuracy he thought of compiling the present work. It was written at Dihli in A.H. 1160=A.D. 1752 See Sprenger Oude Cat p 178 Rieu in

p 1071, Ethé, Ind Office Lib Cat Nos 698-700, Garcin de Tassy, Littératur Hindouie, 2nd ed, vol 1, p 523 and Journal Asiatique, 5^e Série, vol II, p 369

The notices, ninety-three in all, are arranged in alphabetical order, beginning with *Ārzū* and ending with 'Abd ul-Wahhāb Yakrū

Written in ordinary *Ta'līq*

Not dated, 19th century

The signature "Gore Ouseley", which appears on the first page, indicates that the MS once belonged to that great orientalist

No. 1788

foll 326, lines 17-19, size $10 \times 6\frac{1}{4}$, $7\frac{1}{4} \times 3\frac{3}{4}$

خوازه خامره

KHIZĀNAH-I 'ĀMIRAH

A copy of *Gulām 'Alī Azād*'s *Khizānah-i 'Āmirah* See No 700
Beginning as usual

* سر کلام را دعه مدد صادعی آلیح

A list of the persons noticed in the work is given at the beginning of the copy

Written in *Nasta'līq* and *Ta'līq*

Not dated, 19th century

The MS is in a damaged condition

No 1789

foll 358, lines 17, size $8\frac{3}{4} \times 6\frac{1}{4}$, $6\frac{3}{4} \times 4$

تذکرہ شعرای هندی

TADKIRAH-I SHU'ARĀ-I HINDĪ

A biographical dictionary of *Rekhtah* poets, with numerous quotations from their compositions

Author Sayyid Abul Qāsim, otherwise called Mīr Qudrat Ullah Qādūī, with the *takhallus* Qāsim

* سید ابو القاسم عرو ، میر قادری المتقیان نہ واسم

Beginning —

بَشْرٌ صَاحِبُ الْمُسْلِمِ كَهْ دَطَّا حَوَادِيْنَ الْعَطْشَنَهُ اُورَانِيْ مُلْك

* حَانِه سُودَه لِلْمُ

The author gives a short account of his life on fol 22^b. From this we learn that one of his ancestors was Sayyid Isma'il. Another ancestor Sayyid Fadil who lies buried in Gujarat was a saint of great reputation. The author then tells us that at first he placed himself under the tuition of the eminent scholars Muhammad Fakhr ud Din and Khwajah Ahmad Khan and later on studied medicine under Hakim Muhammad Sharif Khan (probably identical with the author of *الْأَمْرَاءِ* etc see Nos 1009 and 1010). He further adds that from an early age he had a liking for poetry which he learnt from Hidayat Ullah Khan *talkhuss Hidayat* (cf. fol 323^b). According to Sprenger Oude Cat p 186 Qizim died about A.H 1246=A.D 1830

The date of completion of the work given at the beginning fol 2^a is A.H 1221=A.D 1806 and several chronograms composed by the author's relatives and friends are found on fol 2 and 2^a. Sprenger Oude Cat *loc cit* calls the work *مُصْمَعَه بَهْرَه* but it is to be remarked that *مُصْمَعَه بَهْرَه* is like several others only a chronogram given in a versified Farsi by Mir Calib Ali Khan who adopted the *talkhuss* Sayyid and was entitled Sayyid u.h Shura

The notices are arranged in alphabetical order. The work is divided into a *Muqaddimah* twenty eight *Harf* (i.e. the twenty eight letters of the alphabet) and a *Takmilah*. The *Muqaddimah* gives a short history of the beginning of Persian and the Rekhtali poetry. The *Takmilah* or the Supplement (fol 246) contains notices of the poets particulars about whom the author could not ascertain at the time of writing the *Tadkirah*. This last section likewise arranged alphabetically ends abruptly in the middle of the letter *و* with the name of *سُورَه*.

Written in ordinary Ta hq

Dated 14 October 1822

The scribe سُورَه رام says that he transcribed the copy at the request of one Muhammad Janial ud Din

ROMANCES, TALES, AND ANECDOTES

No. 1790

pp 705 (foli 353), lines 25, size $11\frac{1}{2} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4$

زینت الممالیس

ZÎNAT' UL-MAJALIS

A vast collection of useful and interesting anecdotes together with miscellaneous notices relating to history, geography, etc, etc

Author Majd ud-Dîn Muhammad ul-Husaynî, surnamed Majdî Kîrmânî مخدی الدین محمد الدّهی المکانی سعیدی کرمادی

Beginning

نیای نامنداشی و مدد نامنداشی سور * سران سرد که سد هر دو کون ارو معمور

Rieu 11, p 758, is inclined to hold that the author was a native of Kâshân, but in the preface here he is distinctly called Majdî Kîrmânî He flourished under Shâh 'Abbâs I of Persia (A H 985—1038=A D 1587 1629) As for his sources he enumerates the following works - روضه الصفا - حیی السیر - برهه القلوب - حامع الحکایات - نگارستان - نجحت المکانی - اس حلکان - ناریخ ابو نعیم دیبوری - کتبه العجمة - ناریخ حافظ ابرو and ناریخ یابعی - الفرج بعد السدّة

In the preface he says that he wrote the work at the instance of some friends in A H 1004=A D 1595, dividing it into nine *Juz*, each of which consists of ten *Fasl*

Juz 1, on p 3, ii, p 227, iii, p 339, iv, p 391, v, p 431, vi, p 469, vii, p 501, viii, p 539 and ix, p 587

The contents of the work have been fully described in Rieu *loc. cit.* See also Rieu, Suppt No 395, Browne, Camb Univ Lib Cat, A S B Cat No 284, W Pertsch, Berlin Cat Nos 1017-1018 Extracts from the work are given in Elliot, Hist of India, vol ii, p 506 See also Barbier de Meynard, Dict, Géogr, preface, p 20, Melanges Asiatiques, vol iii, p 679, vol v, pp 246, 519, and Ouseley's Travels, vol 1, p 19 Lithographed, Teheran, A H 1262

A detailed list of the contents added in a later hand is found at the beginning of the copy. There is a lacuna on p 346

A good copy. Written in beautiful Nasta hq within gold and coloured borders with a faded frontispiece

Not dated 17th century

A note on a fly leaf at the beginning says that one Mun hi Sayvid Jan Khan Bahadur bought the MS for rupees forty nine at Delhi from the library of Nawwab Shams ud Din Khan Bahadur

—
No 1791

fol 10a lines 19 size 9 $\frac{1}{2}$ x 6 5 x 4 $\frac{1}{2}$

قصة حاتم طابى

QISSAH-I HATIM TÂ'İ

The popular romance of Hatim Ta'i without the author's name
Beginning —

سال سال سر دیدمی را حل شانه و سراران نے سران

* کتاب الحج

See Browne Camli Univ Lib Cat p 399 Rieu n p 764 1
Kumer p 55 W Pertsch Berlin Cat p 991 A I Mehren p 31
Ethic Bodl Lib Cat Nos 449 2-4 1 Ethic Ind Office Lib Cat
Nos 780-783 This romance has been translated into English by D
Forbes London 1830 The text has been edited by G J Atkinson
Calcutta 1818 Another edition appeared in Constantinople 1840
Another version of the story due to Husayn Wuiz Kashifi A H 891=
A D 1486 is noticed in The Bodl Lib Cat No 452 and W
Pertsch Berlin Cat p 992

Written in ordinary Ta hq some folios diagonally

Dated Dul hijjah 1181 Fasli

POETRY

No. 1792

fol. 606, lines 25, size 12×7 , $7\frac{1}{4} \times 4$

شâه نâمہ

SHÂH NÂMAH

The Shâh Nâmah of Firdausî (See Nos 1-9) The Preface of Bâysangar, the satire on Sultân Mahmûd and the chronological list of the ancient kings of Persia, occupy fol. 1^b-7^a

This copy contains upwards of fifty-seven thousand distichs, or at least seven thousand above the usual number. This excess is due to the following addition of Garshâsp Nâmah to the original text
گرساںت نامہ Garshâsp Nâmah, fol. 523^b-606^a

Beginning, like the copy noticed in Rieu Supplement, No. 195

ر کرد ار گرشنامه ، اندر ہے ان یکی نامہ دے یاد گارمہ ان

The Garshâsp Nâmah is, perhaps, the oldest epic poem written in imitation of the Shâh Nâmah. It deals with the exploits of Garshâsp, prince of Sîstân and ancestor of Rustam. The work is generally, but wrongly, ascribed to Firdausî's teacher Asadî, who died in the reign of Sultân Mahmud's son, Sultân Mas'ûd (A.H. 421-432=A.D. 1030-1040), while the date of completion of the poem, given in the concluding lines, is, as in all the known copies, A.H. 458=A.D. 1066, i.e., at least twenty-six or twenty-seven years after the death of Asadî.

ر هجرت در در سیجری که کسے
شدت حار صد سال پیسا گ و

It is therefore evident that the work is of a later author, one who, according to Ethé, Bodl. Lib. Cat. Nos 507 and 508, Ethé, Ind. Office Lib. Cat. No. 893, and some others, was most probably 'Ali bin Ahmad ul-Asadî ut-Tûsî على بن احمد الاسدی الطوسي with the two Kunyas Abul Hasan and Abul Mansûr, the son of the older Asadî. For this

intricate question we refer to Dr I the Ueber persische Tenzonen in Abhandlungen des Funften Internationalen Orientalisten Congresses zu Berlin 1881 Zweiter Theil erste Hafste p 64 see also Rieu iii p 1088^b Mohl's preface to the Livre des rois and Turner Macan's edition of the Shah Namah vol iv appendix pp 2109-2133

The verses containing the name of the poet giving the number of *Bayts* (9 000 to 10 000) and the statement that the poem was composed in the space of two years found in some copies are not given in the present MS

It ends with an account of the death of Gar-hasp followed by some verses relating to a letter of condolence sent to Nariman by Firidun and to a banquet given in his honour by the latter

A neat copy written in fair Nasta liq in four gold ruled columns with a sumptuously illuminated double page Unwan and twenty six miniatures of inferior Persian style on foll 10^b 37^b 50 70 91^b 100 119^b 166 175 206^b 231^b 240 257^b 282^b 305^b 319^b 349^b 372^b 390^b 417^b 440^b 486 500^b 531^a 570 and 588

Like many other copies the present Shah Namah is divided into two halves the second of which beginning with the accession of Luhrasp and styled Luhrasp Namah begins thus with an illuminated frontispiece on fol 257^b

کلریں ناج و اورنک لہو راس ساہ
سماں اسم و سر دس سامن ده گل
حو لہو راس نہ سامن بونیت داد
سماہ دی ناج سر دس سامن

The copy is not dated apparently 17th century

A note on the title page by اس محدث واحد نطف الله says that the MS once belonged to him The note is followed by his seal dated A H 1178

Two seals of حاجی محمد علیخان are found at the end and another at the same place dated A H 1155 faintly reads thus

امیر العاد بیرون المختار

No. 1793

foll 585, lines 25, size $11\frac{1}{4} \times 6\frac{1}{2}$, $8\frac{3}{4} \times 4\frac{1}{4}$

The Same

Another copy of the Shâh Nâmah without any preface Beginning at once with the poem

دیلم حدادوید حان و هرود الیم *

This copy, like the preceding, is divided into two halves, the second beginning thus on fol 313^b with the accession of Luhrâsp

چو نہ راسو، اگہ سند ار کار سلا

و لئکھ وکھ بودد دا او دسوچا

Written in ordinary Nasta'liq in four columns with an illuminated 'Unwân. There are upwards of fifty tasteless miniatures of quite modern Indian style.

Dated Kashmîr, Tuesday, 23 Ramadân, A.H. 1246 The name
of the scribe is given thus in the colophon

نيد وغیر الحقير سرايا تقصير المدد ، امدادوار شفاعة ، آمداد

عَنْ اللَّهِ نَدْعُوكُمْ

No. 1794

foll 619 lines 25 size $12\frac{1}{2} \times 7\frac{3}{4}$, $9 \times \frac{3}{4}$

The Same

Another copy of the *Shâh Nâmah*, without any preface
Beginning at once with the poem

دسام ۲۰۱۰ دهان و حرد آلمَ *

Written in fair Nasta'liq within coloured and gold-ruled borders in four columns with a beautifully illuminated 'Unwâن

About forty miniatures in ordinary Indian style Several folios
have been supplied in a later hand

Dated 3 Dul-qad AH 985

ابن ابو المكارم سعد الله الحساري Scribe

No 1795

fol 384 lines 21 size $10 \times 6\frac{1}{2}$ $7 \times 4\frac{1}{2}$

The Same

A copy of the second half of the Shah Namah beginning with the accession of Guhtasp together with a fragment of the first half

The second half comprising fol 1-301 begins thus —

حو کسماس را داد اس بح

مورد امد ار بح و در سب ح

The fragment of the first half wrongly placed after the second occupies fol 302 - 384^b and ends with —

دانسل حواب دیدن دروسی دعیی سعرا *

The second half ends with the rare epilogue quoted in Rieu II, p 535^a and Ethe Ind Office Lib Cat No 878 in which the date of completion of the Shah Namah A.H. 389 = A.D. 999 is given —

اگر سال را روب ام دس

دیم سال شنیداد ۶ ما (read ۷) س

Written in ordinary Nasta liq in four gold ruled columns with an illuminated head piece

In the following spurious colophon in which the scribe is called اس بح the date of transcription of the copy is given as A.H. 789 but the hand writing the appearance of the MS etc clearly show that it was written in the 18th century —

کمی العصی اس بح دی ایمه سه ر حل المارک سه سع
و دهادس سع ماهه *

Miniatures of ordinary Indian style on fol 22^b 24^b 45^b 67^a 78^b 86 95 121^b 147^b 161 176 188 195^a 201^b 208^b 215^a 223 228^b 238^b 243 250 251^a 256 265 and 357

A large number of folios are missing and some are misplaced The correct order should be fol 300-384 1-142 144-149 143 150-301

A good deal of the earlier portion of the first half is missing

No. 1796

foll. 297 lines 15 size $9\frac{1}{2} \times 6\frac{1}{2}$ $7\frac{1}{2} \times 3\frac{1}{2}$

خُلَّا سَاهِي

KHULĀSAH-I SHÂH NÂMAH

Tawakkul Beg bin Tûlak Beg's abridgment of Firdausi's Shâh Nâmah See No. 10

Beginning as usual

حمد لله رب العالمين و سلام على سيد الائمة

Written in ordinary Indian Ta'liq

Dated 3 Safar A.H. 1239

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

A note on a flyleaf at the beginning says that one Sayyid Qâsim 'Alî purchased this MS. for rupees two only

No. 1797

foll. 160 lines 18, size $11\frac{1}{2} \times 6\frac{1}{2}$, 8 x 4

The Same

Another copy of the same abridgment of the Shâh Nâmah beginning as usual

This copy contains a large number of miniatures in a quite modern and tasteless Indian style

Written in ordinary Nasta'liq with an illuminated head-piece

Not dated, 19th century

The seals and signatures of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found in several places in the copy

No 1798

foll 180 lines 25 size $15\frac{1}{4} \times 7\frac{1}{4}$ $12 \times 5\frac{1}{4}$

شہریار نامہ

SHAHRIYÂR NÂMAH

One of several poems written in imitation of Firdausi's Shah Namah. Its hero is Shahriyar son of Barzu the son of Suhrab bin Rustam.

Beginning —

شہریار نامہ اس نامہ کا موسیقی

The authorship of this work like that of some other imitations of the Shah Namah e.g. the Sam Namah (see No 1799) the Garshasp Namah (see No 1792 foll 523-606) is disputed.

A copy of the Shahriyar Namah containing some fragments of the poem is noticed in Rieu n p 542. In the concluding lines of that copy quoted in Rieu *loc cit* the author calls himself Mukhtari that is to say the well known poet Siraj ud Din Usman bin Muhammad ul Mukhtari of Gazni who at first adopted the poetical title of Usman but subsequently changed it to Mukhtari and who according to some died in A H 554=A D 1159 but according to others in A H 544=A D 1149 (see No 24 where a copy of his Diwan is noticed). It is also stated in Rieu's copy that Mukhtari wrote the poem in the space of three years for Mas ud Shah who as pointed out by Rieu can be no other than Mas ud bin Ibrahum (A H 481-508 =A D 1088-1114) the great grandson of Sultan Mahmud. The epilogue in the present copy is hopelessly damaged and all the distichs in the fourth column sixteen in all are missing. Again the concluding lines quoted in Rieu do not agree with those in the present copy save and except the following first part of Rieu's first verse (the second part missing here) in which the title of the work appears —

شہریار نامہ کیا

From the concluding lines as extant in the present copy and from other passages in the work it would appear that the author of the work is the celebrated poet Farrukhi and that he wrote it in the space of twelve years for Sultan Mahmud. The concluding lines are as follows

‘در حاتمه شهر یار نامه’

سه ر شد که ون نامه هه ر یار

...

دو شش سال بودم بدين نامه ربح
که تا این در آمد سراواز گد ح
سباس آدیه این نامه انجام یافه ،

..

نداشتن یردان مل د ار حه لان
کسی را که این دفه ر راسته لان
ندسه ، اندر آید دعایی بخ وان

..

سآم ورشه ی د اد آرد ه را
نه بیک ی ه ر حا یه ارد صرا
نه اند دس تا این سخ ن پادگار

..

؟ ه من ریز این حاگ ، باشم نکور
فتارد نه من ماه و ناهد و هور
چو زین نامه پرداخته م حامه را

..

ر که تاسه ، آمد سخنچ تا د اد
که رو ، ار پدر حس م کدن (همه و ناد؟)
حو رو ار در ساه کستاسه هار

سآ ریجه ا کامدقش در هه لان
همه کس ، هر سو حلیمه ده روان

نه کس اکه ار کار آزاده شاه

سما سالغان ، س اند ۴۲ ان
سر از دد د د د د د د دوان
د ان د د ار وقی و حسم حوس

س ار دفع ، اول سر سوم
کدار او میادش سوی ، ر دوم
ا لا ای خردمه ، د ش فرای

نگفتم که فردوسی ان گفته بود
که هر چی سا ، را سه ، بود
مرا رس ، سا دل ارام ناب

شد ایس کفه ، ا سراسر نه ام
ام ، ام ، سا فری ، ده سام
حو ار بمحی نامه امد نه س
ر فردوسی

The copy ends with the following lines in which the author refers to the Gushasp Namah of Firdausi:

کسناس نامه فردوسی ایها حوابده سود،

سنو نا حه کوید در ایس داسنل

ندرنکوونه اد ، س دمبل حکم خردمند روشن ان
که کسناس حون شد رینس دد

س ار رس سنا کاه دوم دو دود اختر ند اندش شو
نکوهش ازان دهه لهراس س دود عم و دفع س دهه کسناس بود

Again, the name of the author (*Farrukhî*) and of his royal patron Sultân Mahmûd are found in the following lines on fol 46^a, relating to Rustam's expedition to Khâwar against the demon Iblîs

ههان تا بود شاه محمود شتر دود دا کله و نکي و سوپر
که بيدار شاهسه و دارد حرك ازو دور نادا همی چشم دد
که جون شهرپارا ر لهواسه شاه يكى داستان اورم نيس کاه . . .
رسد دد اکر شاه دا آفون ن ر دطم شود بر علعل رمین
ده اند مويين دلسته ان يادكار شود فرحي رين نisan پاي دار

The names of *Fairukhî* and *Mahmûd* are found again in the concluding lines of the story relating to the destruction of the boat of *Farâmurz*, fol 65^a

ملک ودر م حاه محمود شاه ر افه ال شاه ملایک سب اه
که بر خاتمس معمر ناشد نکين شه داد گستره حديبو رمه ن
دود بر سپهر سخن حلى من به پايان رسيد اين سخنچاني من
سر احترش درتر ار ماه ناد حهان تا بود شاه را کاه ناد
سبه ادھمس ناد و ميدان سپهر سر چتر او ناد بر ماه و سپهر
سوی ناد و دين راه محمود ناد جهان تا بود کاه محمود ناد
که شد داستان سدیع در نيس ساه سر فرحي رو درامد ده اه

In the beginning of the story relating to the horse of Rustam, who fell into the river and reached the shore after three days, and was caught hold of by *Farâmurz*, the name of Sultân Mahmud appears thus, fol 134^b

که جون اريي رحه م آيد سخن
دنهسه ، ادرین نامور انکه ن
بر شاه مجهه ود آرم نخس -
ند ویم و دی دم ندقة و درسه -

The names of the author and his royal patron are found again on fol 151^a in connection with *Shahriyâr*'s expedition against Mâzandarân

ام رم مباریدان رم
دی دی دا دی ادم
دو ناح مه و د نادا نادد
کرو فری خد د دی ای

The poem consisting of about eighteen thousand verses begins with a short doxology in which the royal personage for whom the work is written is said to be Abbas Shah of Persia. This spurious insertion is most probably due to the ludicrous ingenuity of a person who had a fancy for the so named king.

The name Abbas Shah appearing in the following lines has been lately inserted by scratching out the original name most probably Mahmud Shah —

سلام ای ایران دی
سعدم مر ایں گوہر ساہروا
سے سہریار گدی ای
ملک د د ح حاد سا (محمود شاہ)

The greater portion of the work treats of Shahriyar's adventures in India. The concluding sections relate how Faranah Queen of Sarandib treacherously poisons Shahriyar and in return is slain by Rustam.

fol 179 which probably belongs to an earlier part of the work relates how Nushwad Hindi was killed by Shahriyar.

Written in fair Nasta liq in four columns within coloured ruled borders

Not dated 17th century

Several notes and Ard didahs of the nobles of Jahangir and Shah Jahan's courts are found on the title page

No. 1799

foll 123, lines 25, size $14\frac{1}{2} \times 7\frac{1}{2}$, $12 \times 5\frac{3}{4}$

سَامْ نَامَه

SÂM NÂMAH

Another poem in imitation of Firdausi's Shâh Nâmah, celebrating the exploits of Sâm, son of Narîmân, and his love adventures with Parîdukht, the Chinese princess

Beginning at once with the accession of Minûchîhr

پس ایکھ یکی هم داشتند و سوک و گام داشتند

The poem begins with some verses of the Shâh Nâmah (No 1792, fol 31^a) relating to the Court held by Minûchîhr

The original poem begins with a hunting expedition of Sâm, and his falling in love with Parîdukht, whom he saw in a dream. The poem concludes with Sâm's return to Zâbul with Parîdukht

Neither the author's name, nor the title of the work, appears in the text, but the copy bears the endorsement Sâm Nâmah.

The Sâm Nâmah is sometimes ascribed to Khwâjû Kîrmânî (d A.H. 753=A.D. 1352), who has been mentioned in this Catalogue, No 143, as the author of a Dîwân. For further particulars of the poem see Rieu II, p 543, Rieu Sup. No 196 II Comp. Spiegel, Eran, vol 1, p 559, Ethé, Litteraturzeitung, 1881, No 45 col 1736 and Bûhâr Lib. Cat 1, p 243

The verse bearing the author's name Khwâjû, quoted in Rieu loc cit, is neither found in the present copy, nor in that in the Bûhâr Library

Written in fair Nasta'liq in four columns within coloured-ruled borders

Not dated, 17th century

No 1800

fol 44 lines 25 size $14\frac{1}{2} \times 7\frac{1}{2}$ $12 \times 9\frac{1}{2}$

ناریمان نامہ

NARIMĀN NĀMAH

This poem celebrating the exploits of Nariman and his love adventures with Humai forms probably a portion of the Sam Namah noticed under No 1799

Beginning —

فریدون حوصه اک را کرد سب دان از دست حم بر سب

The poem begins with the accession of Faridun. There is a lacuna after fol 1^b and the earlier portion relating how Nariman fell in love with Humai whom he saw in a dream is missing

The concluding portion contains an account of the birth of Sam

The MS is incomplete and ends abruptly with the following verse —

سر ار اوری لے ر ایوان او سری سیرنا ه ل کرد ه

Neither the author's name nor the title of the work is found in the text but on the title page the work is called ناریمان نامہ

The copy contains about four thousand verses

Written in fair Nastaliq in four columns within red ruled borders

Not dated 17th century

No 1801

fol 174 lines 23 size $12\frac{1}{2} \times 9\frac{1}{2}$ $9\frac{1}{2} \times 6\frac{1}{2}$

عولت فاروقی

SAULAT-I FĀRŪQI

A later imitation of Firdausi's Shah Namah containing a poetical history of the early Moslem conquests especially of Syria during the Caliphate of Abu Bakr translated from Ali Ahd Ullah Muhammad bin Umar ul Waqidi's (d A.H. 207 = A.D. 823) well known work سیوط السام

Translator Muhammad Bakhsh with the *takhallus* *Ashuh* محمد مسعود
حس المختص به آسوب

Beginning

نَعَمْ حَدَّا وَدَدْ حَىْ اَحَدْ

حَدَّا وَدَدْ دَىْ وَالَّدْ وَدَىْ وَلَدْ

The poem, like the Arabic original, is divided into two volumes, the present copy comprising the first

In the beginning the translator finds faults with Firdausi's Shâh Nâmah as containing false and exaggerated accounts of infidels and fire-worshippers, and speaks of Nizâmî in laudable terms

The date of completion of the poem, given at the end of the table of contents, p 34, is Saturday, 22 Dulqa'd, A H 1160=A D 1747

In two places in the table of contents, pp 22 and 24, it is said that some passages that were missing from, or wanting in, this copy were added on the 29th of Rabî' I, A H 1179=A D 1765

The table of contents, given at the beginning of the copy, occupies pp 1-33

Written in a hasty Indian Ta'lîq in four columns

Not dated, 18th century

(Nos 1802-1803)

foli 46, lines 12, size $8\frac{1}{4} \times 5\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{1}{4}$

رِبَاعَاتٍ "عَمَرْ خَيَّامْ

RUBÂ'YÂ'I-UMAR KHAYYÂM

Two copies of the Rubâ'is of 'Umar Khayyâm bound together
See No 16

I

foli 2^a-29^a

No. 1802

This copy contains 338 Rubâ'is, without any alphabetical order
Beginning

* آمَدْ سَحْرِيْ دَدَ دَدَ رَمِيْخَادَهْ مَا الْحَ

The last Rubâ'i runs thus

* اَنَّهُ تَوَئِيْ حَلَاصَهْ كَوَنْ وَمَكَانْ الْحَ

No 1803

This copy likewise not arranged alphabetically contains 133 Rubais

Beginning —

حورشید محمد بن نام محمد الح *

The last Rubai runs thus —

ناران حومانیان دیدار کنند الح *

Umrao Singh Sher Gil who presented the MS to this library gives the following particulars of these two copies at the beginning —

Presented to the Oriental Public Library Banjalore

30th March 1922

(Sd) UMRAO SINGH SHER GIL

SIMLA

Two manuscripts in permanent ink of the (1) Re arranged selections from the quatrains of Omar Khayyam and (2) his quatrains which are the probable sources of Edward Fitzgerald's English Rubaiyat of Omar Khayyam made and written out by Sirdar Umrao Singh Sher Gil of Majitha while staying in Hungary (Europe) in 1920

Umrao Singh further adds a long note on the life and thought of Khayyam occupying foll 29^b-31^b

Written in ordinary Nasta liq within floral borders

No 1804

foll 7 lines 30 size 9 x 6 $\frac{1}{2}$ 6 $\frac{1}{2}$ x 4 $\frac{1}{2}$

ریاثات حمام

RUBĀ'YĀH-I KHAYYĀM

A very modern copy of a collection of Khayyam's Rubais See No 16

Beginning —

ای در حرم داد برعقل الله بی الح *

This collection consists of 101 Rubais

Written diagonally in ordinary Ta liq

Not dated 19th century

No. 1805

foll 307, lines 17, size $7\frac{3}{4} \times 4\frac{3}{4}$, $5\frac{1}{4} \times 2\frac{1}{2}$

حدیقة الحقيقة

HADIQAT' UL-HAQIQAH

A copy of Hakîm Sanâ'i's Hadîqah See Nos 17-21
Beginning (without preface)

* ای درون چور درون آرای آرخ

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece

The MS is worm-eaten, and the latter part is very much damaged

Not dated, 18th century

No. 1806

foll 94 lines 17, size $9\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 2\frac{3}{4}$

قصيدة العراقيين

'UHFA'T' UL-'IRÂQAYN

A copy of Khâqânî's Tuhfat ul-'Irâqayn See Nos 32, vi, and 33

Beginning as usual

* مائد دظارگان سیاه ، الیخ

Written in fair Nasta'lîq

Dated A H 1024

No. 1807

foll 94, lines 17, size $10 \times 6\frac{1}{4}$, $7\frac{1}{2} \times 3\frac{1}{4}$

The Same

A slightly defective copy of Khâqânî's Tuhfat ul-'Irâqayn The first forty-eight *Bayts* are wanting, and the MS opens abruptly with the following distich

حلعه ، تو دهی و داستادی

Written in ordinary Nasta *hq* with marginal notes and interlinear glosses

Dated 9 *Dul qad A H* 1092

A seal of one مسند امداد حسن dated *A H* 1271 is found at the end

No 1808

fol 353 lines 21 size $10\frac{1}{4} \times 6\frac{1}{4}$ $8 \times 4\frac{1}{4}$

كتاب نظم

KHAMSAH-I NIZAMI

A copy of Nizami's *Khamsah* (See Nos 37-45)

- I مکران الاصرار *Makhzan ul Asrar* fol 1^b
- II حسرو و سریں *Khusrau wa Shirin* fol 29^b
- III لیلی و مجنون *Layla wa Majnun* fol 111^b
- IV هفت پکر *Haft Paykar* fol 167^b
- V اسکندر نامہ *Ishqandar Namah* fol 228^b

Written in ordinary Nasta *hq* in four columns within gold and coloured ruled borders with illuminated head pieces at the beginning of each poem

Dated Muharram *A H* 1041

Scribe سلطان محمد ولد ملک علی سندواری

The upper parts of the last three folios are torn away

A note on the title page says that the copy was presented to the library by Khan Bahadur Doctor Asdar Ali Khan on the 1st of February 1924

No 1809

fol 246 lines 21 size 12×8 $7\frac{1}{4} \times 4\frac{3}{4}$

The Same

Another copy of Nizami's *Khamsah*

- I مکران الاصرار *Makhzan ul Asrar* fol 1^b
- II حسرو و سریں *Khusrau wa Shirin* fol 29^b
- III هفت پکر *Haft Paykar* fol 103^b
- IV اسکندر نامہ *Ishqandar Namah* fol 148^b

The colophon at the end of this poem is dated Shawwâl,
A.H. 1047

The second part of the Iskandar Nâmah, called Iqbâl Nâmah, begins on fol 211^b

The Laylâ wa Majnûn is wanting in this copy

Written in ordinary Nasta'lîq in four columns within gold-ruled borders with an illuminated head-piece at the beginning of each work

The colophon at the end of the copy is dated, Dul-hijjah,
A.H. 1046

Scribe سcribe میں۔

Pictures, all tasteless, on foll 37^b, 40^a, 44^a, 52^a, 69^b, 78^b, 88^b, 91^b, 94^a, 97^b 110^b 114^b, 116^a, 142^b, 147^b, 179^b, and 203^a

A note at the end by (سليمان حوشة، اش اهتمامی پیش) (probably a mistake for سلیمان حوشة) says that he purchased the MS at Qazwîn in Ramadân, A.H. 1064

A seal of one مصطفیٰ بن المرحوم الحاج ابراهیم, dated A.H. 1241, is found on the title-page

No. 1810

fol 218, lines 25, size 9 $\frac{3}{4}$ x 6 6 $\frac{1}{2}$ x 3 $\frac{1}{2}$

The Same

A beautifully written copy of Nîzâmi's Khamsah

I مکھزان الاصرار Makhzan ul-Asrâr, fol 1^b

II شیر و شیرین Khusrau wa Shîrîn, fol 25^b

III لیلی و میم Laylâ wa Majnûn, fol 101^b.

IV اسکندر نامہ Iskandar Nâmah, fol 149^b

The second part of the Iskandar Nâmah, is wanting

The Haft Paykar is also wanting in this copy

Written in beautiful minute Nasta'lîq, in four columns, within gold-ruled borders, with an illuminated head-piece at the beginning of each poem

Not dated, 17th century

The seals of Nawwâb Sayyîd Vilâyat 'Alî Khân and Sayyîd Khwurshîd Nawwâb are found at the beginning and end of the copy.

No 1811

foli 21 lines 20 size 8x5½ 4½x3½

خسرو شریں

KHUSRAU WA SHIRINA fragment of Nizami's Khusrav wa Shirin beginning as usual —

حَدَّارِدَا در دُوْنِي نَكْشَائِي الْجَعْ *

This correct valuable copy written in the 16th century comprises only one fourth of the entire poem

Folios are missing in several places and the copy breaks off with the following line —

حَمَالِ دَسْهَارِ بَرْ كَرِينْ بَارِ

بَرْ حَسْ بَارِ بَرْ حَسْدَه بَارِ

That the present fragment forms a part of Nizami's Khiamah is evident from the fact that the title page contains the following colophon of the Mahzān ul Asrār written in the same hand as the rest

سَعَامَ شَدَّ كِتَابَ مَهْرَنْ لِلْأَسْرَا رَحْمَانْ اللَّهُ عَالَى

سَلَحْ حَمَادُو الْأَوْلَ سَدَّه اَنْسَ وَعَسْرَنْ وَسَعْمَانَه

* احمد

Written in a learned Nasta'liq slightly inclined towards Naskh in four columns within gold ruled borders

Not dated 16th century

The seals and signatures of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy

No. 1812

foli 101, lines (centre col) 17, margl. col 32, size $8\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{3}{4} \times 3\frac{1}{2}$

اسکندر نامه

ISKANDAR NÂMAH

A copy of Nizâmi's Iskandar Nâmah, called here شرف نامه اسکندری, beginning as usual

* حدایا حیان پادشاهی تراسے ، الْخ

The second part, or the *اعمال نامه*, is wanting.

The last eleven verses are wanting in this copy, and it breaks off with the following line

سام تو کردم من این نامه را
که رین کلد دقیق تو نامه را

Written in ordinary Nasta'lîq with an illuminated head-piece

Not dated, 16th century

Presented by Sayyid Sultân ud-Dîn Husayn on 6th November, 1918

No. 1813

foli 183, lines 15, size $10\frac{1}{4} \times 6\frac{1}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the first part of Nizâmi's Iskandar Nâmah, beginning as usual

* حدایا حیان پادشاهی تراسے ، الْخ

The earlier part of the MS contains marginal notes and annotations

Written in ordinary Ta'lîq

Not dated, 19th century

No 1814

fol 94 lines 13 size $7\frac{1}{2} \times 5 \ 6 \times 4$

اسکندر نامہ

ISKANDAR NÂMAH

An incomplete and hopelessly damaged copy of the first part of Nizami's Iskandar Namah entitled variously as Sharaf Namah 1 Iskandari or Iskandar Namah 1 Barri See No 37-V

Opening abruptly —

واد سعده نکوان رد
سحر گوهر ناک نا حود ندز

The copy breaks off with the account of the death of Darius and his last will to Alexander The last verse is —

دل درس ار دو، ۲) نر میان
که نا روشنی نه بود انسان

In many places patches of the paper render the contents illegible

Written in ordinary Nasta'liq with interlinear glosses

Not dated 19th century

No 1815

fol 362 lines 21 size $8\frac{1}{2} \times 6 \ 6\frac{1}{2} \times 4\frac{1}{2}$

مسوی (رسی)

MASNAWI-I RÛMI

A beautifully written but damaged copy of Jalal ud Din Rumi's Masnawi See Nos 59-86

Beginning with the author's Arabic preface to the first Daftar

هذا الكتاب المدحوي المعدوي وهو اصول اصول الدين في

اسرار الوصول و الفعس اللم *

Beginning of Daftar I fol 1^b

مسند ار دی حوز حکایت مسند الدی *

Daftari II, beginning with the preface, fol 60^a

سَانْ نَعْسَى اَزْ حَكْمَهْ تَاحِرْ مَجْلِدْ دَوْمَ الْمَعْ * *

The poems itself begins thus on fol 60^b

مَدْتَى اِيْنَ مَدْنَوْيَ تَاخِيرْ شَدَ الْمَعْ *

Preface to Daftari III, beginning on fol 109^a

الْحُكْمَ حَمْوَدَ اللَّهَ الْمَعْ *

Beginning of Daftari III, fol 109^b

اَيْ صِيَادُ الْمَهْ حَسَامُ الدِّينِ بَيَارُ الْمَعْ *

Preface to Daftari IV, beginning on fol 176^a

رَاجِعُ رَأِيدَ عَلَى تَامِدُلَ الطَّعْنِ الْرَّابِعِ إِلَى اَحْسَنِ الْمَرَاجِ الْمَعْ *

Beginning of Daftari IV, fol 176^b

اَيْ صِيَادُ الْمَهْ حَسَامُ الدِّينِ تَوْئِي الْمَعْ *

Preface to Daftari V, beginning on fol 230^a

حَاصِلُ اَنْكَهُ شَرِيعَهُ ، هَمْجِيُو عَامَ - عَدْدَةُ مَفَاتِيحِ الْقُلُوبِ الْمَعْ *

Beginning of Daftari V, fol 230^b

شَدَ حَسَامُ الدِّينِ كَهْ دُورَادِجَمَ اَسَهْ ، الْمَعْ *

Preface to Daftari VI, beginning on fol 293^a

اَيْسَانْ دَاهِرَهْ ؛ سَنَدَهْ اَدَدْ - اِيْنَ مَجْلِدْ شَهَمَ اَسَهْ ، كَهْ اَرَانْ تَجَاهُورْ

دَكَعَدَ الْمَعْ *

Beginning of Daftari VI, fol 293^b

اَيْ حَيَاتُ دَلْ حَسَامُ الدِّينِ بَسَى الْمَعْ *

Written on thin paper in beautiful *Naskh* in four columns within gold-ruled borders with illuminated head-pieces at the beginning of each Daftari

In the colophon to the first Daftari, fol 59^b, the scribe اَيْنَ اَسَهْ says that he completed its transcription on the 11th of *Dulqa'd*, A H 1116

No 1816

fol 306 lines 25 size $12 \times 7\frac{1}{2}$ $7\frac{3}{4} \times 5$

The Same

Another damaged and worm eaten copy of Rumi's *Masnawi*
 Daftar I begins on fol 1^b

سلیمانی الحرم *

Daftar II begins on fol 53^b

مددی اس مددی ناجیر شد *

Daftar III beginning on fol 97^b

امی صدیق الحسن حسام الدین عمار الحرم *

Daftar IV begins on fol 160^b

امی صدیق الحسن حسام الدین نویں الحرم *

There is a lacuna after fol 204^bDaftar V begins on fol 205^b

سے حسام الدین کہ دور ادھم اسپیں الحرم *

Daftar VI beginning on fol 257^b

امی حداد دل حسام الدین سیں الحرم *

Written in ordinary *Nasta'liq* in four columnsThe colophon of the first Daftar fol 52^b is dated 29 Shawwal
 A H 1089 and of the last A H 1094

Scribe دور محمد عرب سیفیان

Copious notes and annotations

No 1817

fol 364 lines 21 Size $9\frac{3}{4} \times 5\frac{3}{4}$ $6\frac{1}{4} \times 3\frac{1}{4}$

The Same

Another copy of Rumi's *Masnawi*

Beginning with the author's Arabic preface to the first Daftar

هذا کتاب المددی و هو اصول اصول الدین الحرم *

Beginning of Daftari I, fol. 2^b

Daftari II, with the preface, fol. 61^b

Daftari III, with the preface, fol. 115^b

Daftari IV. The earlier portion of this Daftari is missing, and it opens abruptly thus on fol. 185^a

* آن فیما الحَمْدُ لِلّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Daftari V, with the preface, fol. 236^b

Daftari VI, with the preface, fol. 298^b

Written in small Nasta'liq in four columns with copious notes and annotations

Not dated, 17th century

The title-page bears a seal of one سید محمد حسن الدین, dated
A.H. 1267

No. 1818

fol. 293 lines 25, size 8 $\frac{1}{2}$ x 5, 5 $\frac{1}{2}$ x 3

The Same

A very minutely written, but damaged copy, of Rûmî's Maṣnawî

Daftari I, with the author's Arabic preface, fol. 1^b

Daftari II, with the preface, fol. 49^b

Daftari III, with the preface, fol. 90^b

Daftari IV, with the preface, fol. 143^b

Daftari V, with the preface, fol. 188^b

Daftari VI, with the preface, fol. 237^b

Written in minute Nasta'liq in four columns within gold borders with illuminated head-piece at the beginning of each Daftari

Copious marginal notes and explanations

Not dated, 17th century

No 1819

fol 129 lines 13 size $7 \times 4\frac{1}{2}$ $4\frac{1}{2} \times 2\frac{3}{4}$

(اسحاف مشوی رومی)

(INTIKHÂB-I MASNAWI-I RÛMI)

Selections from the *Masnavi* of Rumi without title or author's name

Beginning —

ای حدا ای مصل بو حاص را نا دو ناد هنچ کس نسود روا

The work consists of selections from the *Masnavi* summarily grouped under seventy six *Bab* each treating of a particular subject. The work begins at once with the first *Bab* فی توحید الناری عن اسمه and ends with the seventy sixth فی موب الایرار

A list of the contents occupying four folios is given at the end of the work.

Written in ordinary *Nasta'liq*

According to the colophon the scribe حکم اللہ transcribed this copy in Jumada II A.H. 1237 for his friend Maulawi Ibrabim

No 1820

fol 12 lines 16 size $8\frac{1}{4} \times 5\frac{1}{4}$ $6\frac{1}{2} \times 3\frac{1}{2}$

مرعوب العلوب

MARGÛB UL-QULÛB

A slightly defective copy of the well known *Masnavi* on the elements of mysticism and Sufism generally ascribed to the celebrated mystic Shams ud Din Tabrizi (d. A.H. 645=A.D. 1247) the spiritual guide of Jalâl ud Din Rumi.

This copy agreeing with No 1841 in the Ind. Office Lib. Cat. begins with a short preface. The authorship is ascribed to Shams i Tabrizi.

Beginning of the preface fol 1^a

الحمد لله رب العالمين اس کتاب مرعوب العلوب ار کعبا سمع
 المساجع وطبع || ن شمس الدین و الدین سمس تبریزی ودس
 الله سرة العرب اس دصف ار درای همه مریدان *

The poem itself begins thus on the same folio

نکویم ده ده ره العالم را ^{لکه} کو کرد بر ما عقل دین را

The date of composition given in some copies, is A H 757=A D 1356, and as Shams-i Tabrizi, to whom the authorship is ascribed, died in A H 645=A D 1247, that is to say, 112 years before the composition of the work, the statement seems to be quite unfounded Comp Ethé, India Office Lib Cat Nos 1840-1841, and 1765, 10, G Flugel 1, p 526, Rieu II p 874, Bûhâî Lib Cat vol 1, No 476-vii See also Hâj Khal v, p 495

This copy does not give the date of composition Like the India Office Lib copy, No 1841, the text, consisting of one or more verses, is followed by Hadîs or quotations from the Qurâî illustrating the meaning of the text

The ten *Fasl*, into which the poem is divided, are as follows

- 1 در بیان توبه
- 2 در بیان روح (not marked), on fol 4^a
- 3 در وصوکه سلاح المؤمنین است on fol 5^b
- 4 در ترک دیباي دون on fol 7^a
- 5 در بیان تصرید و تعرید on fol 8^b
- 6 در بیان معرفت on fol 9^b
- 7 در بیان حلق و محدث on fol 7^b
- 8 در بیان عاشق و معشوق on fol 8^a
- 9 در بیان فنا و نقا on fol 8^a
- 10 در بیان نهاد و افامت

In the colophon the work is called, حقایق نامه, and is ascribed to Shams ud-Dîn Tabrizî

تمام سند حقایق نامه شیعی المسایح اعره ، العارفین رنده السالکین ^{ام}
المحدثین سبیه سالار مددان طریق ^{ام} شاهنسوار مولان حمید ^{ام} شمس الدین
والدین حضرت نہمیں الدین تحریر دور اللہ دوڑہ و روح اللہ روحہ *

Written in fair Nasta'liq The Arabic quotations are written in good Naskh

Dated 2 Jumâdâ II, year not given, apparently 18th century

No 1821

foll 210 lines 17 size $9 \times 4\frac{1}{4}$ $6\frac{1}{4} \times 3$

دیوان خسرو

DÎWÂN-I KHUSRAU

A copy of Khusrav's Diwan See Nos 125 and 127
 Beginning —

ای ر حمال مادیوں در بو حمال کی رسد ^{الْحَمْدُ لِلّٰهِ}

Corresponding to fol 196 (margin) No 125

The Gazals are arranged in alphabetical order except the first six The first of the alphabetical Gazals begins thus on fol 3

حو در حمس ریزی اور حمدة لب مدد ایها ^{الْحَمْدُ لِلّٰهِ}

Written in ordinary Nasta'liq

Dated A.H. 1098

Scribe علی اللہ عزیز

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy

No 1822

foll 378 lines 21 (centre column) marginal col 14
 size $10 \times 5\frac{1}{4}$ $6\frac{1}{4} \times 3\frac{1}{4}$

کتاب سعدی

KULLIYÂT-I SA'DÎ

A copy of Sa'di's Kulliyat See Nos 91-93

Contents

Beginning with Bisitun's preface —

سکر و سعاس معینودیرا حل حللاه ^{الْحَمْدُ لِلّٰهِ}

I The usual six Risalabs The first (در بفرس دساده) beginning on fol 3^a

سعاس دعا و سعاس دی دیام ^{الْحَمْدُ لِلّٰهِ}

Second Risâlah (در مجلس رنگانه), in five Majlis, (1) on fol 6^a, (2) on fol 8^a (margin) (3) on fol 11^a (without heading), (4) on fol. 12^b (margin), (5) on fol 15^a

Third Risâlah (در سوال صاحب دیوان), on fol 19^b

Fourth Risâlah (در عقل و عوق), on fol 20^b

Fifth Risâlah (در میمه اهلوک), on fol 22^a

Sixth Risâlah subdivided into the usual three Hikâyât, viz., (1) رساله در میمه اهلوک, fol 27^b (margin) (2) wrongly styled رساله ملک شمس الدین قاری گوی, fol 28^b, (3) رساله ملک شمس الدین قاری گوی, fol 30^a

مسند حکم شیرازی says that he completed the transcription in Jumâdâ II, A H 1046

II گلستان Gulistân, fol 31^b

The colophon, fol 86^a, is dated 19 Jumâdâ II, A H 1046 wrongly written 1460

III بستان Bûstân, fol 86^b

The colophon, fol 165^a, is wrongly dated thus

۱۴۶۰ مهر ده ساله probably meant for 14 Rajab, A H 1046

IV وصایه عربی, beginning on fol 165^b

* الح کنده سه

V وصایه فارسی, arranged for the greater part in alphabetical order, beginning on fol 172^b

* الح حدایرا سه

VI مولانی beginning on fol 196^a

* دل شکسته که موهوم دهد دگر باش

VII ملمعات, beginning on fol 200^a

* الح برتایی و بیوی حلقی

VIII بودیعات, beginning on fol 204^a

* الح کمددی بیوی رله

IX The colophon, fol 209^a, is dated Sha'bân, A H 146, i.e., 1046

X طبیعت in alphabetical order, beginning on fol 209^b.

* الح دادا ایرد دنیام دفتر

The colophon fol 288 is dated Sha ban ۴ H 1046

XI in alphabetical order beginning on fol 288^b

الله رب العالمين على الم

The colophon fol 324 is dated ۹ Ramadan ۴ H 1046

XII in alphabetical order beginning on fol 324^b

سلاس و حمد سلطان حدارا الم

The colophon fol 335^b is dated ۱۳ Ramadan ۴ H 1046

XIII in alphabetical order beginning on fol 335^b

ای مار ناگر که دل د هوای الم

XIV beginning on fol 342^a

الله رب العالمين على نعمته الم

XV in alphabetical order beginning on fol 366^b

هر ساعم اند دن بحروش د حودرا الم

XVI beginning on fol 375

ورب علام صاحب الم

The colophon is dated ۲۷ Ramadan ۴ H 1046

Scribe محمد حعفر اس عباس الله سواری

Written in good Nasta liq within gold ruled borders with beautifully illuminated head pieces at the beginning of each section. The first fourteen folios are supplied in a later hand

No 1823

fol 340 lines (centre column) 12 margl col 28 size $12\frac{1}{2} \times 8$
 $7\frac{1}{2} \times 4$

The Same

Another copy of Sa'di's *Kulliyat*

Contents —

I The usual six Risalahs preceded by Bisitun's preface beginning —

شکر و سلاس معهود درا حلب نده الم

There is a *lacuna* after fol 1^b, and almost the entire portion of Bîsitûn's preface, the whole of the first Risâlah (در تقدیر دیباچه), and the first Majlis of the second Risâlah are wanting

The second Majlis of the second Risâlah begins thus on fol 4^b

* قال الله تعالى يا ايمان الدين الحج

The third Majlis, on fol 7^b, the fourth, on fol 9^a (margin), the fifth, on fol 12^a

Third Risâlah (در سوال صاحب دیوان) on fol 17^a

Fourth Risâlah (در مقل و مُرّق), on fol 18^b

Fifth Risâlah (در دمیخت ملوك), on fol 20^a

Sixth Risâlah, subdivided into the usual three Hikâyât, (کارهای), کلایت شهادت الدین, حکایت انکیابو, ایاق حان begins on fol 27^b

II گلستان Gulistân, beginning on fol 30^b with a sumptuously illuminated double-page 'Unwân

III بستان Bûstân, fol 89^b, likewise beginning with a richly illuminated double-page 'Unwân

IV عوربات عدیم, arranged in alphabetical order, beginning on fol 168^b, with a beautifully illuminated double-page 'Unwân

* ای یار ناگریر که دل در هوای نسیم الحج

V مساید عربی, fol 174^b, beginning with an illuminated head-piece and a double-page 'Unwân

* حدها و سجعهای الحج

VI مساید فارسی, in alphabetical order, fol 179^b, beginning with similar illuminations

* شکر و سپاس و مده و عرب حدایرا الحج

Fol 186 is supplied in a later hand, and is followed by a *lacuna*

VII فی المدایعه و الاصیعه, fol 199^b, beginning with a similar frontispiece and 'Unwân

* وقتها یکدم بر آسودی تدم

corresponding to the initial Bayt in No 1125 of Ethé, Ind Office Lib Cat (under the heading *Mulamma'ât*), No 683 of Ethé, Bodl Lib Cat, and No 782 of Berlin Cat, Pertsch, p 805

VIII ترجیعات, fol 203^b, beginning with decorations

* ای سرو نلند و مامه و دوسه و الحج

IX طناب preceded by ٢ بورس occupying fol 209-214 and arranged in alphabetical order beginning on fol 214^b with a sumptuously illuminated double page Unwan

اول دبر علام ابرد دانا الحم *

٢ دادع fol 277^b beginning with the usual illuminations

الحمد لله رب العالمين لا الحم *

XI حواس in alphabetical order beginning on fol 296^b with illuminated head piece and Unwan

سناس و حمد بى دايان حدا را الحم *

XII مقطنات in alphabetical order beginning on fol 304^b with the usual illuminations

طريق و رسم صاحب د ناس س الحم *

XIII مقطنات another series of Muqattat in alphabetical order beginning on fol 319^b

دو اون بکردی از فعل حضر ما من عرب الحم *

XIV حساب in three Majlis beginning on fol 322

فعل السعدی الرمنی الحم *

XV First Majlis beginning on fol 328^b

اللعن || هال الحم *

XVI Second Majlis fol 330^b (margin) beginning

حدينا سمع المسناس ابر دواس الحم *

XVII Third Majlis fol 332 beginning

حدس معمرا ند صاحب || و العرس الحم *

XVIII مقطنات fol 333^b beginning

شخصی از سعدی سوال کرد الحم *

XIX رباعیات in alphabetical order beginning on fol 334^b

هر ساعم اند ون بخوشید حورا الحم *

Written in fair Nasta liq within gold and coloured borders with profusely illuminated Unwans and head pieces at the beginning of each section and with a list of contents occupying two beautifully illuminated pages at the beginning

Foll 99–108 are supplied in a modern hand
 Three miniatures of good Persian style on foll 14^a, 36^b, and 75^a
 Not dated, 17th century

No. 1824

fol 261, lines (centre col) 17, margin col, 12, size 12 $\frac{3}{4}$ × 8, 7 $\frac{1}{4}$ × 4

The Same

A beautiful, well-written and finely illuminated, but hopelessly confused and disordered, copy of Sa'dî's *Kulliyât*. There are no catch words, and many folios seem to be missing.

The copy begins with the usual six Risâlahs which suddenly break off on fol 35^b, after which the next folio contains verses belonging to the section مهاید فارسی تریمات. These begin on fol 72^a, followed by مهاید مارانی طایبات on fol 76^b. These begin on fol 133^b, on fol 138^a, on fol 165^a (most of the folios inserted in this section belong to the section طایبات عرلیاب فدم, on fol 220^b (margin), مهاید, on fol 227^b (margin), مقطعات, on fol 247^a, هرلیاب, on fol 251^a, رباعیات, fol 258^b).

Written in beautiful Nasta'lîq within gold-ruled borders with a beautiful and sumptuously illuminated double-page 'Unwâن.

Miniatures of good Persian style on foll 1^a, 80^a, 109^a, 149^a, and 168^b.

Not dated, 16th century.

No. 1825

fol 197, lines 16, size 13 × 8 $\frac{3}{4}$, 12 × 7 $\frac{1}{2}$

The Same

A damaged copy of Sa'dî's *Kulliyât*. Spaces for headings and Arabic passages have been left blank throughout.

Contents

I Bisitûn's preface, beginning

* مکر و میاس معدودی را حل و درته الْحُمَّ

II The usual six Risâlahs, foll 2^b–17^a

III گلستان Gulistân, foll 17^b–55^a

IV بوستان Bûstân, foll 55^b

The colophon, fol 97^b (margin), is dated Jumâdâ I, A.H. 1132

V in alphabetical order beginning on fol 98 —
 شکر و سیاس و فعس و ملک حداپرا $\overline{\text{الح}}$ *

VI beginning on fol 108 —
 دل که مورهم دهد دگر ناش $\overline{\text{الح}}$ *

VII on fol 110^b beginning —
 بو حون حلی بربی $\overline{\text{الح}}$ *

VIII fol 112^b beginning —
 ای رلف بو هر حمی کم عدی *

IX طیاب in alphabetical order except the second beginning —
 اول دیندر بیام ابرد دادا $\overline{\text{الح}}$ *

X in alphabetical order on fol 160^b beginning —
 الحمد لله رب العالمین علی $\overline{\text{الح}}$ *

XI in alphabetical order fol 181^b beginning —
 سلیس و حمد می بانل حداپرا $\overline{\text{الح}}$ *

There are numerous *lacunæ* in the latter portion of the copy and folios are missing and also misplaced

Written in ordinary Nasta'liq

Not dated 18th century

The seal and signature of Sayyid Safdar Nawwah of Patna are found at the beginning and end of the copy

—
 No 1826

fol 149 lines 14 size $8\frac{1}{2} \times 4\frac{1}{2}$ $5\frac{1}{2} \times 2\frac{1}{2}$

دوسنل

BŪSTĀN

A good copy of Sa'di's Bustan beginning as usual —

نعام حبادار حل آوریس *

Written in good Nasta'lîq within gold-ruled borders with an illuminated head-piece

Not dated, 15th century

No. 1827

foli 240, lines 9, size $5\frac{1}{4} \times 3\frac{1}{2}$, $3\frac{1}{2} \times 1\frac{1}{4}$

The Same

Another copy of Sa'dî's Bûstân, beginning as usual

Written in fair Nasta'lîq

Foli 1-3 and 7 are supplied in a modern hand

Foli 4-6 are left blank, and the contents are wanting

The original folios have been placed in new margins

Dated Aurangâbâd, Rabî' II, A.H. 1093

The name of the scribe is not given, but the last folio contains a note by Muhammad 'Alî bin Zarrîn Raqam (see Taâkîrah-i Khwûsh Nawîsân, p. 66) saying that he strongly believes that this copy of the Bûstân is due to the penmanship of his father, the celebrated calligraphist Hîdâyat Ullâh Zarrîn Raqam, who according to the Taâkîrah-i Khwûsh Nawîsân, p. 58 (foot note), died in A.H. 1118 = A.D. 1706. The note is followed by a seal, bearing the inscription

مَدْحُودٌ عَلَيْهِ أَنْ رَبِّنِ دُمْ

Presented by Sayyid Safdar Nawwâb of Patna

No. 1828

foli 124, lines 25, size $11\frac{3}{4} \times 6\frac{1}{4}$, $8\frac{1}{2} \times 4\frac{1}{4}$

بُوستَانِ شَرْح

SHARH-I BUSTAN

A commentary on Sa'dî's Bûstân, by Tamîz ud-Dîn bin Muhammad Yâwar

Beginning

دِيَمْ حَدَادِدْ حَانْ آفَرْزَنْ الْحَ - اَكْسَرِيْ بَانِيْ دِيَمْ حَهَانِدَارْ رَا بَانِيْ
اَنْدَائِيْهَ كَعْتَهَ اَدَد *

A note at the beginning says that this commentary was lithographed in the Asiatic Lithographic Company Press Calcutta in A H 1244=A D 1828

According to the colophon the transcription was completed on the 10th of Shawwal A H 1254

Ordinary Nasta hq

اکتوبر علی احمدی عدد اللہی

The signature of Muhammad Isma'il the second son of the donor's father Muhammad Bakhsh Khan appears at the end of the copy

No 1829

foli 9 lines 12 size 9½×6½ 7×3½

محمد الصلوٰ

MUQADDIMAT US-SALĀT

The well known Maṣnawi poem on ablution legal prayer and fasting

Author Sharaf ud Din Bubbarsi سرف الدس بخاری

Beginning —

نام حن بر دیل همی رام که بحال و دلیل همی حرام

The poem popularly called after its first words Nam i Haq was composed according to the majority of copies in the year 693 of the Rihlat=A H 703 (A D 1303) This copy like that at Copenhagen (A F Mehren p 6 No VII) contains the wrong date viz 393 of the Rihlat=A H 403 (A D 1012) which is evidently due to the scribe's careless reading لـ for لـ

For other copies see G Flügel 1 p 512 Ethe Bodl Lib Cat Nos 1767 and 1768 Ethe Ind Office Lib Cat Nos 2554-2558 As Soc Bengal Nos 548-549

A commentary on the poem by Ikhtiyar hin Givas ud Din ul Husayni is noticed in the Ind Office Lib Cat No 2558 another composed by an anonymous author in A H 1079=A D 1669 is mentioned in As Soc Bengal No 5.0

This copy full of clerical mistakes is written in a careless Nasta hq

In the colophon dated Monday 6 Jumada I (the year is not given) it is said that the MS was copied in the house of Mirza Kalh Ali Beg Mahallah Mundi Dal Banaras

Not dated apparently 19th century

No. 1830

foll. 86 lines 15, size $9\frac{1}{2} \times 6$, 7×4

معه .. بند و قصائد کاسی

HAFT' BAND WA QASÂ'ID-I KÂSHÎ

The well-known Seven Stanzas of Kâshî (see Nos 114-116),
together with his Qasîdahs

Beginning of the Haft Band as usual

السلام ای سایه اب الیم *

The Qasîdahs, without any alphabetical order, begin thus on
fol. 4^b

ای ر ددو آوریش پی، وای اهل دین

وی ر عرب مادح بارزی تو روح الامین

Written in ordinary Nasta'liq

The title page contains a seal bearing the following inscription —

اعتماد الدوّلہ راحمہ سدی یوسف، علیخان بہادر >

Not dated, 19th century

No. 1831

foll. 122, lines 17, size $8\frac{3}{4} \times 5\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{3}{4}$

معدن الرعا

MA'ÂDIN UR-RIDÂ

A detailed commentary on the Haft Band of Kâshî, illustrated
by sayings of the Prophet, Imâms and other holy and distinguished
persons

Beginning

کلامیکه مطلع و موسس مکانی ریبع مکانی و مزین

* الخ

The commentator, whose name could not be traced, dedicates
the work to Amîr Hasan Ridâ Khân, after whose name it is so entitled

The date of composition A.H. 1197=A.D. 1782 is expressed by the title of the work and is given in a versified chronogram at the end

The work is mentioned in Sprenger Oude Cat p 457

Written in ordinary Indian Ta hq

In the colophon dated 16 Jumada I A.H. 1245 the scribe سعد رضوى says that he transcribed this copy for his younger brother Sayyid Ahmad Balkhi

No 1832

foli 99 lines 16 size 11 $\frac{1}{2}$ x 6 $\frac{1}{2}$ 6 $\frac{1}{2}$ x 3 $\frac{1}{2}$

عمدة المطال

‘UMDAT UL-MATĀLIB

Another commentary on the Haft Bind of Kashī

Commentator Sayyid Muhammad Radawi سعد محمد رضوى

Beginning —

* الحمد لله الذي وفقنا للاعتماد لا لغافه الدس فلن طاعته طاعتهم الحمد

The work is dedicated to Mirza Muhammad Ali Khan whose name is introduced thus

* دواف دلبر الداره دلاره الملك مرزا محمد سلطان بهادر میرور ~

The date of completion of the work 9 Rabi I A.H. 1272=A.D. 1855 is expressed by several chronograms at the end

Written in ordinary Nasta hq within coloured borders with an illuminated Unwan

Not dated 19th century

The name of Sayyid Safdar Nawwab of Patna to whom the MS once belonged appears on fol 1^b

سلال السلطان محمود الدولة منسى و معاشر معاشر ایں بهادر A seal bearing the inscription and dated A.H. 1277 is found on the title page

A note at the end by Sayyid Muhammad Hasan Khan better known as Sayyid Muhammad Nawwah Radawi says that he purchased the MS from Munshi Tahī for rupees twelve on the 27th of Muharram A.H. 1290. The note is followed by his seal dated A.H. 1290 and bearing the inscription سعد رضوى حسن حل عرب محمد سعد سعد رضوى دواف رضوى

No. 1833

foll 45, lines 15, size $8\frac{1}{4} \times 5$, 6×3

زاد المسافرين

ZÂD UL-MUSÂFIRÎN

A copy of Amîr Husaynî Sâdât's Zâd-ul-Musâfirîn See No 117
Beginning as usualای برتر اران که حمد (۵۵ که)
* كفتند الحج

Written in ordinary Nasta'lîq

Not dated, 19th century

The seals of Nawwâb Sayyîd Vilâyat 'Alî Khân and Sayyîd Khwurshîd Nawwâb are found at the end of the copy

No. 1834

foll 73, lines 11, size $8 \times 4\frac{3}{4}$, $5\frac{1}{2} \times 3$

زندة الرمل

ZUBDA'I UR-RAML

A versified treatise on geomancy

Author Mu'in bin Nizâm معین بن نظام

Beginning

هر کرا عمل راهبر ناسند کار او سرسر چو ری ناشد

In several places the author calls himself ابن نظام Ibn-i Nizâm (see foll 10^b, 29^b, 52^b), but on fol 2^a he gives his name as Mu'in, while in the conclusion, fol 72^a, he calls himself Mu'in-i Nizâm. It is therefore evident that his name was Mu'in and his father's Nizâm.The date of composition of the work, A H 706=A D 1306, is given on fol 3^a.The title of the work is given in the following verse on fol 4^a

سنه را چون تمام کردم من زندة الرمل دام کردم من

A copy of the work is noticed in A S B Cat No 551

Foll 1-54 are written in ordinary Nasta'lîq, and foll 55-73, in fair Nasta'lîq

The colophon is dated Sha'bân, A H 1224 Faslî

No 1835

fol 50 lines 17 size 10×5½ 7×4

دیوان ابن یمن

DİWÂN-I IBN-I YAMİN

A slightly defective copy of Ibn-i Yamīn's Diwan containing Gazals in alphabetical order See Nos 137-139

Beginning —

حون حادیاون د حرم وصل حان ما

ناری نساد درس سرادر ریان ما

The MS breaks off in the midst of the Gazals ending in the letter *م* with the following line —

اس نعم ر اس هنگران د سو حدم ۶ وعدہ وصل بو معو مرشدم

Written in ordinary Nastūlīq

No date 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan, and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy

No 1836

fol 300 lines 11 size 5½×3 3½×2

دیوان حافظ

DİWÂN-I HÂFİZ

A copy of the Diwan of Hafiz See Nos 151-158

The MS is slightly defective at the beginning and opens abruptly with the Gazal beginning with the line —

ای دروغ ماه حس اردوی حصل سما الْحَجَّ *

The Masnawī beginning with the line —

ا ل ا اه اوی و حسی کھانی *

is styled here (fol 249) وحشی نامہ Wahshī Namah

Saqī Namah fol 252^b beginning —

سما سافی ار مس نبو نس نہا الْحَجَّ *

Mugannî Nâmah, fol 256^a, beginning

* معدی نوای نکلدارد ، رود الح

Qasîdahs, fol 257^b beginning

ای در رح تو سدا ادوار نادشاهی الح *

Tarjî'bands, fol 269^a beginning

ای داده نداد دوستداری الح *

Muqatta'ât, fol 279^a, beginning

* مساد حرح سلسلم و مسلویم همی الح

The Muqatta'ât are followed by several Musaddasât, a Maşnawî and a few Rubâ'îs

The Rubâ'îs, in alphabetical order, begin thus on fol 289^b —

* بر گیر شراب طرب انگر و سما الح

The MS ends with two versified chronograms on the death of Hâfiż

Written in ordinary Nasta'liq.

علم مهدی ولد محمد میر مسعود ناصر کاکویی says that he died shortly after transcribing the earlier portion of the copy, and that he (علم مهدی) completed the transcription at the request of his brother Gulâm Haydar

WORKS OF DIFFERENT POETS BOUND IN ONE VOLUME

(Nos 1b37-1b38)

fol 389 lines (centre col) 19 margl col 50 size 10 $\frac{1}{4}$ x 7 9 x 5 $\frac{1}{2}$

The Khamṣah of Nizami and Khusrav bound in one volume

I

Centre Col

No 1837

* نظامي

KHAMSAH-I NIZAMI

The Khamṣah of Nizami See Nos 37-40

(1) مکاہنہ الاصرار Makhzan ul Asrar beginning on fol 2^b —

سم الله الرحمن الرحيم هست کلندد گنج حکم

(2) Khusrav wa Shirin حسرو و سرین beginning on fol 34^b —

* حداونداد بودیں مکسائی الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

The colophon fol 118^b is dated 19 Dul hijjah A.H. 569

(3) Layla wa Majnun لیلی و معنون beginning on fol 119^b —

* ای نام بودیں سر اعلاء الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(4) Haft Paykar هفت پیکر beginning on fol 191^b —

* ای حیل دیده بود حوش لر بود الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

The colophon fol 202^b is dated Isfahan 13 Dul hijjah A.H. 890
(5) اسکدر نامہ Isl andar Namah beginning on fol 203^b —

* حدایا حیل نادشاهی برا الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

The part Sharaf Namah or the second part of the Isl andar Namah begins thus on fol 343^b —

* حردہ کھا گئی ارد ددد الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

No. 1838

خسرو خمسه

KHAMSAH-I KHUSRAU

The Khamsah of Khusrau See Nos 128-131(1) Matlâ ul-Anwâi, مطلع الابوار, beginning on fol 2^b

شیرین و خسرو و ملک فدیم سم الله الرحمن الرحيم

(2) Shîrîn wa Khusrau, beginning on fol 71^b —

خداویدا دام را شم نیکشانی آلم

(3) Majnûn wa Laylâ beginning on fol 158^a —

ای داده ندل خردگ رار آلم

(4) Hasht Bihisht, beginning on fol 209^b

ای هماینده راهه حود الیم *

(5) Iskandar Nâmah, beginning on fol 277^b

ای پادشاهها خدائی ترا آلم

The colophon, fol 368^a, is dated 15 Dul-hijja, A.H. 910

Scribe محمود بن حلال بن مسعود يوسف القمي

The Iskandar Nâmah of Khusrau is followed by the well-known Masnawî poem سعد نامه Pand Nâmah of Farîd-ud-Dîn 'Attâr See No 46 xiiThe Pand Nâmah is styled here, both at the beginning and end, Nasâ'ih ul-Walad, and its opening line differs from that of the other known copies, beginning on fol 368^bاند دا کسونم ده ام کردنگار هالی او صغار دار کهار
آنک در آدم دمدد او روح را داد از طوفان بجای او روح راThe Khamsah of Nizâmî (centre column), dated A.H. 889, is written in good Nasta'liq, within gold-ruled borders The Khamsah of Khusrau (margl col), dated, A.H. 910 is written in exceedingly beautiful minute Nasta'liq

The first four folios at the beginning are most profusely illu-

minated and sumptuously decorated with beautiful floral designs. The names of the poems are written in gold in two beautifully illuminated stars at the beginning.

A note on the title page records the price of the MS. as rupees six hundred.

س عالم س اعلی موسی رما
Miniatures both Persian and Indian styles on foli 5^a 16
18 49 56^b 59 64^a 71^b 74^b 77^a 104^a 108^b 139^a 142^a 143^b
146^b 147^b 149^a 150^b 165^a 173^b 176^b 190^b 193 194^a 195^a 199
201^b 203^b 205^b 209^b 216^b 220 223^b 227^b 229^b 234^a 239 240^b
244 249^b 264^b 292^b 294^b 298^a 301^b 306^b 319 320^b 330^b 335^a
336^b 339 and 362^b

(Nos 1839 1840)

foli 113 lines 15-19 size 7×4½ 6×3¹

The Diwans of Hafiz and Qasim Anwar both slightly defective at the end.

I

Margl Col

No 1839

دوان حافظ

DIWĀN-I HĀFIZ

The Diwan of Hafiz See Nos 151-161

Beginning —

لا نا ابها السادی الح *

The Gazals arranged in alphabetical order break off in the middle of the letter ن with the following line —

دنس رفع دو همان نه که سرو صرف نکام
دانی اخر که نیا کام حمه حواهد نویس

II

Centre Col

No 1840

د دوان قاسم انوار

DIWĀN-I QĀSIM ANWĀR

The Diwan of Qasim Anwar See No 170

Beginning —

مس سخواره سودا رده سر گردام الح *

The first alphabetical *Gazal* begins thus on fol 2^a —

ای صبح سعادت ر حبّن تو هویدا الٰہ *

Tarjî'bands, beginning on fol 108^a

یا ای عشق عالم سوری ۴۳ قدم در چشم من نه در مقدم

Rubâ'îs, without alphabetical order, beginning on fol 111^a —

کر دلخوا مسیوہ مسستان کیوں نا عاشق ہو دھردار دستان کیوں

The Rubâ'îs are followed by a *Maṣnawî*, beginning with the line

مقدّہ دای ملک امام دشمن و ای ای ای ای ای ای ای ای

The *Maṣnawî* breaks off with the line —

خطب عالم امانت دین و شدی ساخت دین شیخست و مولانا

Some clever hand has changed the *tâkhallus* *Qâsim* or *Qâsimî* to *Qâ'îm* or *Qâ'îmî*

Written in minute *Nasta'liq*

Not dated 16th century

(Nos 1841-1844)

fol 564, lines (centre col) 14, margl col 27, size 10 x 6 $\frac{3}{4}$, 8 x 4 $\frac{1}{4}$

An exceedingly beautiful and neatly written copy containing the *Diwâns* of Khusrâu, Hasan, Hâfiż and Auhadî

I

fol 1^b-564^b

No 1841

دیوان خسرو

DÎWÂN-I KHUSRAU

The *Diwân* of Khusrâu Dihlawî See Nos 125-127

Contents

(1) *Gazals* in alphabetical order, fol 1^b-564^a (centre col), beginning

ای ناد سرچن برقین آن دوی آتسناک را الٰہ *

(2) Qasidabs foll 2^b-60^b beginningریان که ن در معنی کلند گهعا اسپ ^{الح}*

The first alphabetical Qasidah begins thus on fol 8

ای داپ بو حرامی ادوان کهربا ^{الح}*(3) Tarji at foll 60^b-63 beginningای دل حا مانده ره سری حادل طلب ^{الح}*(4) Muqatta at foll 63^a-76^a beginningاردها بس اسپ و بع اند عب ایام سد ^{الح}*(5) Ruba is in alphabetical order foll 76^a-92^a beginningای انکه سد ار طغیل ادم بدها ^{الح}*Another series of Ruba is also in alphabetical order foll 92^a-92^b beginningتمود بس روی حوسن حود را ^{الح}*(6) Fards or single verses in alphabetical order foll 92^b-93^b beginning

بدان نکنه کاسان رمود حدا سب دل البروح من امر ری کواس

No 1842

دروان حس دهلوی

DIWÂN-I HASAN DIHLAWI

The Diwan of Hasan Dihlawi. See Nos 132 133

Beginning —

ای رم اانده نرسعد و سناه ^{الح}*

(1) Gazals in alphabetical order beginning on fol 95 —

ای عره حون ماه دو روس فروده عدد را ^{الح}*

(2) Masnawi beginning on fol 340 —

سا ای گهر حوى دریای عب ^{الح}*

(3) Muqatta'ât , beginning on fol 341^b —

در او هنگام دیرم حر گمان دیک الْحَمْ * *

(4) Rubâ'îs in alphabetical order , beginning on fol 343^a —

ای فصل تو نخته شوی نادادهها الْحَمْ *

The Dîwân concludes with a few Qit'âhs

III

fol 361^b–549^b

No 1843

دبوان حافظ

DÎWÂN-I HÂFIZ

The Dîwân of Hâfiż See Nos. 151–161

Beginning with the preface of Gulandâm

حمد سعد و دلایی بعد الْحَمْ *

(1) Gazals in alphabetical order , beginning on fol 365^b —

الا يا ایها السافی الْحَمْ *

(2) Masnawîs , beginning on fol 535^b

الا ای آهوری و هشی کھائی الْحَمْ *

(3) Sâqî Nâmah , beginning on fol 537^a

بیا ساوی آن می که حال آورد الْحَمْ *

(4) Mugannî Nâmah , beginning on fol 538^a

معدی کھائی دو تائی درن الْحَمْ *

(5) Muqatta'ât , beginning on fol 539^a

درین وادی سارک سیل سسو الْحَمْ *

(6) Rubâ'îs , in alphabetical order , beginning on fol 540^a

بر گیر شراب طرب ایگزو بیا الْحَمْ *

No 1844

دیوان احمدی

DİWÂN-I AUHADI

The Diwan of Shaykh Rukn ud Din Auhadi See No 134

This copy of Auhadi's Diwan contains only a small number of Gazals beginning —

* حرباب عاشقان کو رسپ الْحَجَّ

It breaks off with a Ruha i beginning thus —

عسق طر سر کوی حود سفر کرد الْحَجَّ *

Some folios are misplaced The right order seems to be foll 1-182^b 189 -395^b 183 -188^b 396 -564^b

Written in beautiful minuscule Nasta hq within gold ruled borders with two most sumptuous finely illuminated and beautifully decorated Unwans at the beginning The headings are ornamented throughout

Not dated 16th century

A biographical notice of Khusrav copied from some *Tadkîrah* by the donor's father Muhammad Bâbshâ Khan is found at the beginning of the copy

(Nos 1845-1846)

foll 422 lines centre col 17 margl col 45 size 9 $\frac{1}{4}$ x 5 $\frac{1}{2}$ 7 $\frac{1}{4}$ x 4 $\frac{1}{2}$

A very beautiful and neatly written MS containing the Kulliyats of Salman and Sa dī

No 1845

کلیات سلمان

KULLIYÂT-I SALMÂN

The Kulliyat of Salman Sawaji See No 147

Contents —

(1) Qasidahs and Tarkîb bands arranged mostly in alphabetical order beginning fol 1^b —

هر دل کہ در هوای حمالس بحال نائب الْحَجَّ *

(2) Another series of Qasidahs without any order, beginning on fol 75^b

دوس در لوح فلک خط معما دیده اند الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(3) Elegies, beginning on fol 86^a

بر سرای کلگه دلکیر دیبا دل منه الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(4) Muqatta'ât and satires, beginning on fol 95^b

هذا صدر صفحه که دسنه اند الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

This section ends with a long Qasidah in praise of 'Alî, the fourth Khalifah, beginning on fol 123^b (margin)

ای رمیده، آسمان عالم نالا سده الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(5) Tarjî'bands, beginning on fol 124^b (margin)

ما مریدان کوئی هماییم اند الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(6) Gazals in alphabetical order, beginning on fol 128^b (margin)

اگر من تو نکساید نقاب ار حجرا دعوی را الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(7) Rubâ'îs, beginning on fol 212^b (margin)

ای کارکدان درت شمس و رحل الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

(8) حورشید و جمشید (Khwurshîd wa Jamshîd, also called جمشید و خورشید) and Jamshîd wa Khwurshîd, the love story of the prince of China and the princess of Rûm, beginning foll 220^a-290^b (margin)

الْهَبِی یردۀ اسرار نکسایی در کلکیده اسرار نکسایی

The poem, dedicated to Sultân Uways, was, according to the following Qit'ah at the end, fol 290^b, completed in Jumâdâ II, A H 763=A D 1362

شند این ریبع معادی حمادی نادی سنه دلات و ستدن و سمعایه تمام

Some folios at the beginning are misplaced, and the right order seems to be foll 1-2, 12-13, 3, 11, 14 23, 4 10, 24 290

II

Centre Col

No 1846

كلمات سعدى

KULLIYAT-I SA'DI

The Kulliyat of Sa'di See Nos 91-93

Contents —

سعدى نامه ^{نامه} Bustan called in the colophon fol 196^a بروسان (1) Sa'di Namah beginning on fol 76 —

سما معاوید حان اوریس آلم *

(2) Qasa'id i Arabi فصاید عربی beginning on fol 196^b —

حمس بحقیقی المدامع لا بحی آلم *

(3) Qasa'id i Farsi فصاید فارسی without any alphabetical order beginning on fol 211^a —

ای نفس اگر بددہ ۷ و بیکری آلم *

An index giving the opening distich of each Qasidah is prefixed at the beginning

(4) Marasi مراسی beginning on fol 242 —

دل ۸ که مرهم گند دکر مارس آلم *

(5) Musallaṣat مصلیات Arabic Persian and Turkish It is also called ملمعات Mulammaat See No 92 (11) beginning on fol 249 —

ای الہدی ایضا و اصلح آلم *

(6) Tarjat ترجمات beginning on fol 247^a —

ای رف بو هر حمی کمیلی آلم *

(7) Kitab ut Tayyibat کتاب الطیبات phabetical order beginning on fol 261^a —

اول دوسری سما اور داما آلم *

This section is preceded by a ^{دیووس} occupying fol 254^b-261 (8) Muqattat without heading beginning on fol 338

دکر کس نکرنا حواس سه ۹۰ آلم *

(9) رباعیات Rubâ'iyât, without heading, beginning on fol 349^a —

دنس ~ ون تو ملک رمانه در تخته ~ دشادرد آنچه ~

(10) مُرْدِيَاب (or single verses, beginning on fol 355^a —

ھوکر سو دادمی ددین زیمائی الحم

(11) گلستان Gulistān, beginning on fol 358^b —

مد . حدای راعو حل السیم .

(12) **رسالہ مسیح**, or the usual Six Risalahs —

First, beginning on fol 103^b —

سپلش و ستابیش نیدعایه . الیم بـ

Second, in five Majlis, on foll 105^b (margin), 407^a, 408^b (margin), 409^b (margin), 411^c (margin)

Third (در سوال ملأه ، دیوان) , beginning on fol. 411^a (margin) —

Fourth (Fourth, *در عقل*), beginning on fol 115^a —

سالک را حدا پادشاه ملک سین الیم «

Fifth (در بصیرت ملوك), beginning on fol 116^a —

الحمد لله الكافي حس ، الثلائين الح

Sîrîh, on fol. 419^b (margin), subdivided into the usual three Hikâyât, viz., (1) Sa'dî's interview with Sultân Abâqâ Khân, repeatedly called here Abâkhâqân (2) ابا حاوی در سیاحت اکیاپو (3) حکایت ملک شمس الدین تاری

Written in elegant minute Naskh within gold-ruled borders, with beautifully designed head-pieces at the beginning of each work. The headings are ornamented throughout.

According to the colophon, dated 17 Rabî 'I A.H. 1057, the scribe درویس شاہ، ایں مولانا محمد رضاء احمدی، transcribed the copy for Farîdûn Beg at the time when he (the scribe) was accompanying Alî Mardân Khân (governor of Kâbul and Kashmîr in Shâh Jahân's time, see No. 1 p. 4) on his journey to Balkh —

تم الرسائلات ، بس كاده يعومن الله فاصى التحاحات و كاوى المهممات
كانته و راعمهه تراف اودام فعرا دلويس شاه حسنين ابن مولانا محمد رضا
اصفهانی عفر دادونه و ستر عدوته فى تاريخ يوم الاربعين هعددهم سبئر ربيع الاول

سنه سبع و ~ ن عدد الالف من البهجه التدوينه دروبي كه د رکاب طفر
 انساب عصد العطلاه العطمى دواب امتو الامرا على مردان حمل عارم سفر
 حبر ابريلم بودم بطربي مادکار حجه بددکان شحاعه و رعیت بعاه احسان
 و ملاطفه انساه مغار معدان شحاعه و نکه دار معرکه شهاده اعده
 شخص اهله و مزدمى نظام مقاطم ار ~ ۱۱۱۵ فریدون نک سما
 بـ بـ بـ بـ و صور اقامه بـ بـ *

The title page bears several Ard didabs and notes the dates of which range from A.H. 1082 to A.H. 1115 All the seals are illegible

No 1847

fol 50 lines 12-15 size $9\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

تحفه المصانع

TUHFAT UN-NASÂ'IH

A slightly defective copy of Yusuf Gada's *Tuhfat un-Nasâ'ih*
 See No 162

The first three verses are wanting in this copy it opens abruptly with the following line not found in No 162 —

دسا و ناه اسما هم حون مدرر نصه الح *

The second line in this copy درنا و سنان حربها الح is the fourth in No 162

The date of composition of the poem given in this copy is like No 162 A.H. 795=A.D. 1392 but the number of the *bayts* given here is 725 instead of 781 in No 162

Written in ordinary Ta hq

Dated 1st June 1842

No. 1848

foll. 101, lines 15, size $8\frac{1}{4} \times 5$, 6×3

دیوان معربی

DİWÂN-I MAGRIBÎ

A copy of the Dîwân of Muhammad Shîrîn Magribî (d. A.H. 809 = A.D. 1406) See No. 165

Beginning as usual with the preface

وَهُنَّا نَقْيَ الْحَمْدُ لِلَّهِ الَّذِي أَدْسَأَ وَعَرَوَ الصَّوْنَ الْحَمْدَ *

Contents

1 An Arabic poem, fol. 4^a, beginning

كما ادکرہ من فعل الحمد *

2 Masnawî in praise of Shâh Rukh, fol. 4^b, beginning

پس ارسیدی درین دیوان اشعار الحمد *

3 Arabic poems, fol. 5^b, beginning

یا وادعا صفاتہ عن داتہ الحمد *

4 Tarjîfât, beginning on fol. 13^b

آفتاب و حود کرد اشراق الحمد *

5 Gazals in alphabetical order, beginning on fol. 29^a

حورشید رحمت چو گشہ ، بددہ الحمد *

6 Rubâ'îs, beginning on fol. 98^a

ای گستہ عبان روی تو ار حام حیان الحمد *

Written in ordinary Nasta'liq within red borders.

Dated 21st Dulqa'd, the second regnal year of Muhammad Shâh Gâzî

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found on the title-page

No 1849

fol 23 lines 12 size $8 \times 5\frac{1}{2}$ $5 \times 2\frac{3}{4}$

گوھ و حوطاں

GÛI WA CHAUGÂN

A very beautifully written copy of the Gui wa Chaugan also called Hal Namah by Arifi Harawi who died in A H 853=A D 1449
See No 172

Beginning as usual —

* ران مسیح کی حسنه حل گوئم الیخ

Written in perfect Nasta hq within gold and coloured borders with an illuminated head piece The original folios have been placed in gold sprinkled margins

Three miniatures of the Indian school are found on fol 8^a 9^b and 21^b respectively

Not dated 16th century

This valuable copy was presented to the library on February 1st 1924 by Khan Bahadur Dr Asdar Ali Khan who acquired it from one Pandah Ram Rajendar Deo Narayan Sinha of Shahabad

The MS once belonged to the great orientalist Sir William Gore Ouseley

No 1850

fol 284 lines 20 size $7\frac{1}{2}$ $4\frac{1}{2}$ $6 \times 4\frac{1}{2}$

* حمد ارینگ حامی

HAFT AURANG-I JÂMI

A very good but unfortunately incomplete copy of the Haft Aurang or the seven Maṣnawis of Jami See Nos 180 and 182-183

I

* حمد ارینگ حامی on fol 1^b beginning with the usual preface —

* حمد ارینگ حامی

The poem itself begins thus

سَمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ هَسْنَةٌ صَالِحٍ سُرْخَوَانُ كَرِيمٍ

The colophon, fol. 24^b, is dated A.H. 988

II

Beginning, on fol. 25^b, سَمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ —

الْمَدْحُودَةُ لَهُ كَهْ دَنْهُونْ كَرْ هَعْتَمْ *

Beginning of the poem as usual

اَنْتَدِي سَمِّ اللَّهُ الرَّحْمَنُ الرَّحِيمُ الْحَمْ *

Dated Safar, A.H. 988

III

Beginning, on fol. 65^b, يُوسُفُ وَرِبِّهَا

الْبَيْ عَنْتَهُ اَمْدَدْ بَكْشَاهِي الْحَمْ *

A very interesting copy is noticed under No. 196

Dated 12 Rabī' II, A.H. 988

IV

Beginning, on fol. 118^a, لِيلَى وَمَسَاءَ دَنْ

It is slightly defective at the beginning,

and opens abruptly thus

دَرْ نَاعْ اَدِيْمْ لَاهُورِيْ صَدَاعْ هَرَانْ هَعْزَرَهْ رَهْلِيْ

Some verses are also wanting at the end

V

Beginning, on fol. 166^b, حَرَدْ دَامَهْ اَسْكَنْدَرِيْ

الْبَيْ كَمَالُ الْبَيْ تِرَاسْ *

Dated Safar, A.H. 989

VI.

First *Daftar*, on fol. 196^b, beginning

لَهُ الْحَمْدُ وَعَلَى كُلِّ كَلَامِ الْحَمْ *

Second *Daftar*, on fol. 255^b, beginning

سَمِّدُو اَيْ كَوَسْ بِرْ وَسَادَهْ عَسَقْ *

Third *Daftar* on fol 269^b beginning —

حمد ابرد نا ک سب ای دل الح*

VII

on fol 284^b beginning —

ای سادب نا ح حان علیها *

The entire *Maṣnawi* except the first thirty verses is missing

Written in beautiful minute *Nasta ḥaq* within four gold ruled columns with an illuminated head piece at the beginning of each *Maṣnawi* and a small Persian miniature at the end of each

Scribe حاتی ایں *

No 1851

fol 144 lines 14 size 10 $\frac{1}{2}$ x 7 5 $\frac{1}{2}$ x 2 $\frac{1}{2}$

ابه الدھن

SILSILAT UD-DAHAB

An exceedingly valuable and most elegantly written copy of the first *Daftar* of Jami's *Silsilat ud Dahab* See under Nos 180-187

Beginning as usual

Written in a perfect *Nasta ḥaq* within illuminated borders with beautiful floral designs on margins The first two pages are sumptuously decorated

Dated A H 983

Scribe علی رضا اکتب

This valuable MS was purchased for the Library for rupees twenty five only

No 1852

fol 170 lines 13 size 8 x 4 $\frac{1}{2}$ 5 $\frac{1}{2}$ x 3

یوسف و زلما

YŪSUF WA ZULAYKHĀ

A copy of Jami's *Yusuf wa Zulaykhā* Beginning as usual

Written in ordinary *Nasta ḥaq* within ruled and coloured borders with an ordinary illuminated head piece

The MS contains several miniatures of the modern Indian school. Spaces for pictures are left blank in some places.

Not dated, 19th century

A note at the end says that Bahâdur 'Alî Khân, son of Muhammad Khân bin 'Abd Ullah Khân, Zamîndâr of Kîshampûr, Itâwah, purchased this MS for Rupees eight from Qutb ud-Dîn of Râmpûr on the 27th February, 1845

No. 1853

foli 155, lines 15, size $10\frac{3}{4} \times 6$, $7 \times 3\frac{1}{2}$

The Same

Another copy of Jâmî's Yûsuf wa Zulaykhâ
Beginning as usual

Written in fair Nasta'liq within ornamented lines with an
illuminated 'Unwâن

Modern and tasteless illustrations

Dated A.H. 1246

Scribe طام الدین

No. 1854

foli 21, lines 18, size $9\frac{1}{4} \times 5\frac{1}{4}$, $7 \times 3\frac{1}{2}$

حاشیه شرح رناعی

HÂSHIYAH-I SHARH-I RUBÂ'İYÂT

Comments on Jâmî's commentary on his own Rubâ'îs (see Nos 181 ix, and 209), by Wâli Muhammad ولی مہدی
Beginning

* علیمی کہ رناعی عاصر اربعہ سید حمید حویس گفتہ اوسے بالح

Wâli Muhammad tells us in the preface that although Jâmî's commentary on his own Rubâ'îs had removed a good many difficult points, there were still many intricacies in the commentary itself that required explanation. He, therefore, wrote the present work at the request of some of his friends.

Written in ordinary Nasta'liq
Not dated, 19th century

No 1855

fol 38 lines 17 size $8 \times 4\frac{1}{2}$ $5\frac{1}{2} \times 3$

لواح

LAWAMI'

Jami's commentary on the Wine Qasidah of Umar Ibn ul I arid See No 181-VII

Beginning —

* مل من حمل الح

Written in Naskh

Dated Safar A.H. 956

No 1856

fol 136 lines 11 size $7\frac{1}{2} \times 4$ $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان هلالی

DIWĀN-I HILĀLĪ

A copy of the Diwan of Hilah Astarabadi (d. A.H. 936 = A.D. 1529) See No 228 where a fragment of the Diwan is noticed

This copy a complete one contains Gazals in alphabetical order and like No 228 begins —

* ای دور حدا در طرار روی بوسرا الح

Muqatta at beginning on fol 131^a —

* ای سنه نامه کر برای بحاب الح

Ruba is beginning on fol 133^b —

* ار سنه سرا در لب دیدار کم است الح

Written in ordinary Nasta liq within coloured borders

Dated A.H. 1190

Scribe مهدی

Presented by S. Khuda Bakhsh 18 10 1910

No. 1857

foli 128 lines 9 size $6\frac{1}{2} \times 3\frac{1}{4}$, $3\frac{1}{2} \times 1\frac{1}{2}$

ساه و گدا

SHÂH WA GADÂ

A mystical Maṣnawî, also styled شاه و درویش, by the same Hilali

Beginning

ای وحود تو اصل هر موجود همی و بود و واهی بود

The Maṣnawî has been translated into German verse by H. Ethé (Morgenlandische Studien, Leipzig, 1870, pp. 197-282), see also Ethé, 'Ueber persische Tendenzen', in 'Abhandlungen des funfsten internationalen Orientalisten-Congresses', Berlin, 1882, vol. II, pp. 130-135. For other copies of the work see Rieu II, p. 656, W. Pertsch, Berlin Cat., pp. 36, No. 1, 711, No. 6, and 895, Sprenger, Oude Catalogue, p. 427. Cat. Codd. Lugd. Bat. II, p. 122, Cat. des MSS et Xylographies, p. 389, J. Aumer, p. 35, Ethé, Bodl. Lib. Cat. Nos. 1022-1025, Ethé Ind. Office Lib. Cat. Nos. 1426-1429, etc.

A splendid copy, written in beautiful Nasta'liq within gold lines with gold borders and gold stars throughout. The first two folios are beautifully illuminated.

Not dated, 17th century

The original folios have been placed in new margins

No. 1858

foli 100 lines 11, size $5\frac{3}{4}$, $4\frac{1}{2}$, $3\frac{1}{2} \times 3$

دیوان ناصحی

DÎWÂN-I NÂSIHÎ

An exceedingly valuable and rare copy of Nâsihî's Dîwân
Beginning

همین دوله ر شریعه حادی سور تو سس مارا

که بی یاد تو ار دل بر دمی آید دعس مارا

The poet is not mentioned in any *Tadkirah*. Taqī Auhadi vol 11 fol 752^a alone on the authority of Mir Ali *Shir* (*Majalis un Nafa* is) meagrely remarks that Nasīhi a poet of the middle age lived in Khurasan. The same Taqī quotes only one verse from the poet. It is not found in the present *Diwan*. The following particulars regarding the poet are gathered from the work itself.

In the following verso of a *Ruha* fol 90 he says that he was born at Uhāh but flourished in Harat —

مولود من ار اوره اگر همس سے عز
د سہر شری د د دما نامہ ام

He enjoyed the warm favour of Sultan Husayn Mirza (who ascended the throne of Harat A.H. 873=A.D. 1468 and died in A.H. 911=A.D. 1505) whom the poet repeatedly praises e.g. on fol 8^b —

حسر عاری سہر معدل سلطان حسن
اٹھ سد ار اور حوش مص دل نازل مرا

It would appear from the following verse on fol 79 that the poet lived in a Madrasah for ten years —

ڈ سل سد کہ سدہ سعدہ سعدہ سد
اٹھا میام د ڈ د د د د د د د د د د

where according to the following verse on fol 89^b he once became ill —

د مدرسہ ملاحتی مرسیں ایساں سے
مسنی مسکاک دوس درگاہ ڈ

In several places he refers to some of the distinguished persons of Sultan Husayn's court e.g. *Sufī* (fol 84) who is most probably identical with *Shaykh Sufī* Ali (see *Habib us Siyar* vol III juz 3 p 342) *Mirah Naqqash* (see *Hahih ib*) *Bana* the well known poet (see this Cat No 215)

On fol 87^b is found a *Ruha* of the poet said to have been inscribed on the how of Sultan Muzaffar (who conjointly with his brother *Mirzī Bādī uz Zāman* ascended the throne of his father Sultan Husayn in A.H. 911=A.D. 1505)

That Nasīhi survived his royal patron Sultan Husayn is evident from the following chronogram fol 81^a expressing the date of the latter's death in A.H. 911=A.D. 1505

شاه هراب حسره عاری حو ار همان
 رحلت دمود یادو ، ارین هاکدان بحاب
 کردم سوال سال و ماقس ر عمل گفع ،
 تاریخ فوف او بطله ار شه هراب

The words شه هراب (King of Harât) are equal to 911.

The Dîwan consists of Gazals, arranged in alphabetical order
 Mustazâds, fol 77^a, beginning

هر لحنه در آرم ر دل سوخته آهی
 آهی و چه آهی
 آهی که دود ار عزم دخساره ماهی
 ماهی و همه ماهی

Muqatta'ât, fol 80^b, beginning

صاحب ، مصل و کرم هواحه با جود و سخنا
 که حدیه ، تو دصد ریه ، سرورن می آید ،

Rubâ'îs, fol 89^a, beginning

ای روی تو تابدهه ترا رصد ندر اسه ، آلح *

The MS ends with a Tarjî'-band, beginning on fol 95^b —

ما مظہر داب کدیریائیم الْحَمْدُ لِلّٰهِ

Written in ordinary Nasta'lîq

Not dated, 17th century

The original folios are placed in new margins

—

No 1859

fol 83, lines 15, size $8\frac{3}{4} \times 6\frac{1}{4}$, $6 \times 3\frac{1}{4}$

دیوان اصعی

DÎWÂN-I ÂSAFI

A copy of the Dîwan of Âsafî (d. A.H. 923=A.D. 1517) See
 No 219

Beginning as usual —

سار اناد حداندا دل ویرانی را الْحُجَّ *

The MS ends with a few Ruba'is

Written in ordinary Nasta'liq

According to the colophon dated Bardawan 27 Asarh 1173
Bengali year the scribe transcribed the MS for one Shaykh Naim
Ullah —

Scribe

ام سکه ولد کلتو سکه اس کلتو مل کبھی فوم نالوار ساکن و صد
حدیقوں لاہو *

The seals of Nawwah Sayyid Vilayat Ali Khan* and Sayyid
Khwurshid Nawwah are found in several places

No 1860

foli 116 lines 10 size $6\frac{1}{2} \times 4 \frac{1}{2}$ $2\frac{1}{2}$ *

لیلی رصحون

LAYLÂ WA MAJNÛN

A copy of the romantic Masnawi Layla wa Majnun by Hâfi
(d. A.H. 927=A.D. 1521) See No 222

Beginning as usual —

اس نامہ کے حامہ کرد سعاد الْحُجَّ *

The concluding verse is wanting in this copy

Written in fair Nasta'liq

Not dated 17th century

The original folios are mounted on new margins

A seal of one Shaykh Rajab Ali dated A.H. 1223 is found on
the title page

The name Syud & Nawab (probably meant for Sayyid Sufdar
Nawwab of Patna) is found on fol 1^b

No. 1861

foll. 51, lines 15 size $7\frac{1}{2} \times 4\frac{3}{4}$, 6 x 3

The Same

A defective copy of Hâtfî's Laylâ wa Majnûn
 The MS opens abruptly with the line

جُونْ مُسْكَنَةَ دَلْ رَمَكَنْ رَقْتَى سُوَى حَادَ حَادَ حَادَ

Corresponding with line 2, fol. 30^a, of the preceding copy

Written in fair Nasta'lîq

Not dated, 18th century

No. 1862

foll. 62, lines 12, size $9\frac{1}{4} \times 6\frac{1}{4}$ 5 x 2 3/4

سُوحُ الْحَرَامَيْن

FUTÛH UL-HARAMAYN

A very beautifully written copy of Muhiyî Lârî's (d. A.H. 933=A.D. 1526) *Futûh ul-Haramayn* See Nos. 226-227

Beginning

أَى دُوَّانْ عَرْفَةَ آلَى تَوَالِعَ

Written in elegant Nasta'lîq within gold borders with an illuminated head-piece. Beautifully painted drawings representing the Harem, mosques and other sacred places are found on foll. 18^b, 32^a, 33^b, 34^a, 38^a, 39^a, 43^b, 45^a, 46^b, 53^a, 56^a, 58^b, 59^b, 61^a and 62^a

Not dated, 16th century

Scribe طَالِمِي مُحَمَّد

This beautiful copy was presented to the library in 1916 by Hakîm Muhammad 'Abd ul-Qayyûm, a well-known physician (Hakîm) of Patna

No 1863

fol 330 lines (centre col) 21 margl col 17 size $11\frac{1}{2} \times 5\frac{1}{4}$ $8 \times 3\frac{1}{2}$

کلیک اهلی سیراری

KULLIYÂT-I AHLÎ SHIRÂZI

A good copy of the *Kulliyat* of *Ahlî Shirazi* (d. A.H. 943 = A.D. 1536) See No 231

Contents

1 سحر حلال *Sihri Halal* preceded by the usual preface beginning on fol 2 —

* ای ہمہ عالم برادر میں شکوہ الحج

2 سمع و سروانہ *Sham wa Parwanah* beginning on fol 11^b —

* تمام اونکہ ما را از عذاب الحج

3 متنبیات منقرفہ در صفحہ صدیوں beginning on fol 28^a —

* حده بمالبس اس حجتمند سیون الحج

4 قصائد *Qasidahs* beginning on fol 28^b —

* الہی سر دادر حکیم اللہ

5 مراوی *Elegies* fol 59^b beginning —

* روا حسرنا کہ دندو حسرت بر اب شد الحج

6 تارکیب بندی fol 63^b beginning —

* کس عربی میں نسد واقف بر اسرار حدا الحج

7 تارجیب بندی fol 70 beginning —

* ای دھان و لمس رحل حوشیو الحج

8 مکہمماست fol 71 beginning —

* اس ہمہ حسم بو ای عاشق کس سماک ہے الحج

9 معمولیات (منقرفہ) fol 71^b beginning —

* رہی ر ساغر عس نو دوسلانی دلساند الحج

10 موقتات fol 72^b beginning —

* ای دل بخود بمنزکہ کریں حلاص ازانکہ الحج

11 Gazals in alphabetical order, fol 82^b, beginning —

ای حیرت صفات تو بدد زبان ما الخ *

12 Mustazâd, fol 238^b, beginning

چون شاح گل آدروز که در خانه زیدی الخ *

13 Rubâ'iyyât-ı Sâqî Nâmah in alphabetical order, with the usual preface, beginning on fol 239^b

بعد از ۵۰۰ و بیانی جان آورین الخ *

The first Rubâ'i begins thus on fol 239^b

سافی مدهی که کارساز سه ، خدا الخ *

14 Rubâ'iyyât-ı Ganjfah with the usual preface, beginning on fol 245^a

یوشیده نمایند بر ارباب صورت الخ *

The first Rubâ'i begins thus

ای سرو سهی حاک ، رهه ، وفه ، هرام آلم *

The initial Rubâ'i in No 231 is the thirteenth here

15 Miscellaneous Rubâ'is (رباعیات متعدده)، beginning on fol 250^a —

یارب گله آلوده ر دنیا صدرم الخ *

16 Mu'ammiyât, beginning on fol 281^a

آب دوان حوش بود وان لعل له ، ران هشتراسته ، الخ *

17 Artificial Qasîdah in praise of Mîr 'Alî Shîr with the usual preface, beginning on fol 284^b

مدی ار حد افرون و هیاسی ار عیاس ندرون الخ *

The Qasîdah begins on fol 285^b

سیم کاکل مستکین کراسه ، چو یتو نگار الخ *

18 Artificial Qasîdah in praise of Sultân Ya'qûb, with the usual preface on fol 299^b

مد سیحد و سیاس سعیاس مر صورت عرف را الخ *

Beginning of the Qasîdah on fol 300^b

هیا حده ، کویه ، سیم عذر نار الخ *

19 Artificial Qasidah in praise of Shah Isma'il Safawi with the usual preface beginning on fol 414^b —

* را الحمد و سلام سلام صانعی

The Qasidah begins as usual fol 323^b —

* شوای کلس کوئی نسم تاک بھار الحمد

Written in fair Nastaliq within coloured borders with an illuminated head piece

Dated Shahjahanabad Rabi II A.H. 1183

Scribe اندرونگان

Four seals of Jalal ud Din Haydar two of which are dated A.H. 1243 and the other two A.H. 1249 are found on fol 1^a 82^a 28^b and 330 respectively. A note on the title page by the same Jalal ud Din here called حلال الدین حیدر اس حاجی مucci الدین says that he purchased the MS for rupees twenty five at Akbarabad in 1816 when he was the Sirshtahdar of the Criminal Court. Another note of his is found on fol 82^a

Another seal partly illegible but dated A.H. 1154 faintly reads thus on the title page —

* عالم سور حنگ بھادر علوی محمد شاہ نادشاه عاری

—

No 1864

fol 23 lines 13 size 8 9 x 4 1/2 5 1/4 x 2 1/4

مسنی حسینی

MASNAWI-I HUSAYNI

A Masnawi in praise of God the Prophet the early Caliphs the Imams with an account of the Sufic Khanwidahs and the author's Silsilah

Beginning —

ای دنام دو اسماح کلام در دو مجموعہ سخن نظام

The author who adopts the *ta'liq* Husayni (see fol 19) gives a chronogram fol 9^b expressing the date of one Shaykh Husayn's death in A.H. 958=A.D. 1551. It is therefore evident that the poem was written after that date

The folios, mounted on new margins, have been misplaced throughout

Written in fair Nasta'lîq

Not dated, 17th century

No. 1865

foll 6, lines 16, size $8 \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{3}{4}$

دیوان نویدی

DÎWÂN-I NAWÎDÎ

A collection of the Gazals of the poet Nawîdî of Nîshâpûr, who came to India during the reign of Humâyûn, and died, according to the Nigâristân-i Sakhûn, p 136, at Ujayn on his way to Mecca in A H 973=A D 1565

The Dîwân consists of twenty-nine Gazals with the peculiarity that in each of them the use of a certain letter of the alphabet is avoided, that is to say, all the verses of a Gazal consist of such words as do not contain a particular letter. For example, the first Gazal in which the letter 'ا' is avoided, begins thus

صَدْرَ كَهْ شَدْ دَوْلَهْ وَصَلْ تَوْ مَيْسَرْ

گَرْدَدْ رَحْوَشَدْ رَحْهَهْ دَيْدَهْ مَدْوَرْ

The second Gazal consists of verses in which the use of the letter 'ه' is avoided, and so on

A copy of Nawîdî's Dîwan with similar arrangements is noticed in Bûhâr Lib Cat vol 1, p 339. According to the preface in that copy the poet wrote this Dîwân with the object of presenting it to the Emperor Humâyûn personally, but owing to adverse circumstances he could not get an opportunity of appearing in the royal presence, and had to send a copy of it to the emperor

Written in ordinary Ta'lîq

Dated 23 Ramadân, A H 1266

Scribe عبد الله افط

No 1866

fol 112 lines 17 size $8\frac{1}{4} \times 5\frac{3}{4}$ $6\frac{1}{4} \times 3\frac{1}{4}$

دیوان سنای

DIWAN-I SANA'I

A damaged and badly written copy of Husayn Sana'i's Diwan
 A very good copy of this Diwan has already been noticed under No
 250

Beginning with the poet's preface —

حمدی کہ مکمل سخن گدار صاحب شعرا و نادرہ گورنل بلاع

* دیار الحم

The copy No 250 begins with a slightly defective preface
 but by an oversight this was not mentioned in the notice of that
 copy

It would appear from the preface that the poet wrote a Saqī
 Namah which he presented to his royal patron Sultan Ibrahim
 Mirza who highly appreciated the composition. He further adds
 that in A H 976 = A D 1568 (in copy No 20 A H 99) when Ibrahim
 Mirza was proceeding to repel the rebellious Qazaq Khan and
 the Tally tribe and was encamped at Nishapur he (the poet)
 was asked by that prince to compose a Qasidah in imitation
 of a certain Qasidah of Lisani. Thus he did to the immense satis-
 faction of the prince. Thus encouraged the poet collected his
 poems and prefixed them to his Saqī Namah

Beginning of the Diwan as in No 250

* در روش حسن دیار الحم سی حوسنی

Ruba is in alphabetical order beginning on fol 37^b

* فرباد کہ دندہ عرب حرب کرد مرا الحم

Folios have been misplaced in several places. Fol 39 is to be
 followed by fol 104

Written in careless Ta iq

Not dated 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid
 Khwurshid Nawwab are found at the beginning and end of the
 copy

No. 1867

fol 95, lines 18, size $10 \times 6\frac{2}{3}$, $7\frac{1}{4} \times 3\frac{3}{4}$

The Same

Another copy of the *Dîwân* of Khwâjâh Husayn Şanâ'i Mashhadî (d. A.H. 996=A.D. 1587) See No. 250

Qasîdahs, not in strict alphabetical order, beginning as in No. 250

در روش حسن و مار هسن ... مسی حوش دما الح*

Gazals in alphabetical order, beginning on fol. 68^a.

و ۸۸ چهارمین ... این که هرگاه بیدم آن رحسار را الخ*

The *Dîwan* ends with a few Rubâ'is. Copious marginal notes and interlinear glosses to the Qasîdahs are found on fol. 1^b—68^a

Written in ordinary Indian Ta'lîq

Dated 14 Shawwâl, A.H. 1089

Scribe فَيْم

نظام الدین
وله ملائكة الله من شیخ مصطفی انصاری

No. 1868

fol 320, lines 17, size $8\frac{1}{2} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{2}$

دبوان مختشم

DÎWAN-I MUH'I ASHAM

A copy of Muhtasham Kâshî's *Dîwan* See No. 251

The present collection is different from the one noticed under No. 251, and begins with Qasîdahs. Some folios are missing at the beginning and the copy opens thus

گمای گفته ام اوج ملک، پروار که دارد
اگرچه مرغ نخ... من دیون ۵۰۰ هزاره با عرقا

Contents

Qasîdahs in alphabetical order, fol. 1^a

Tarjîf-bands, fol. 179^a, beginning

بحمد حالی یکتا دلا ریان نگسای *

Tarkib bands fol 184^a beginning —

* داری ای دل بخهان گر هوس سامانی الٰع

Qasidabs in praise of kings nobles and eminent persons fol 189^b beginning —

نابوان موسیٰ نابوس سلیمان امد سب
درهٰ در سانهٰ حیر د نائل امد سب

Tarji bands and Tarkib bands fol 210^a beginning —

* ساتی نده ان می که گل باغ ده الٰع

Muqatta at fol 231^b beginning —

* حصر رمان مسح حبیل ای نسم صبح الٰع

Tarikhs fol 249^b beginning —

* بعد در ایام سلاس نادشاه که عرش الٰع

Saqi Namah fol 254^a beginning —

سادل سانهٰ اهل هوش شراب طبور سعاهم ندوش

Gazals in alphabetical order beginning —

ناگرده دل مساهده هی آله را داده عرب بر عاده گواه را

Ruba is in alphabetical order beginning —

* انکس که بود شام و سحر سامی ما الٰع

Mu ammiyat in alphabetical order fol 300^b beginning —

* دور بو زور ار نسم بخش دلکسا الٰع

Fol 255 should be placed after fol 263

Written in fair Nasta liq

Not dated 18th century

No. 1869

foll 27, lines 8, size $8 \times 5\frac{1}{4}$, 5×2

مِائَةِ مَنْ

MÂ-MUQÎMÂN

The well-known poem in the form of a Tarkîb-band, generally styled after its first words مَا مَقِيمَانْ.

Beginning

مَا مَقِيمَانْ كَوَافِرِ دَلَدَارِيمْ رَحْ بَدِيَا وَ دَيْنِ نَمَى أَرِيمْ

Although the poem has been repeatedly lithographed in India, its authorship is still obscure and uncertain. The authors of the Natâj ul-Afkâr, p 289, and the Makbzan ul-Garâ'ib, p 544, ascribe the poem to Sayyid 'Alâ ud-Dîn of Awadh, with the *takhallus* 'Alâ, سید علاء الدین اودهی الاتحاس ن علّا died in A H 998=A D 1589. In Nigâristân p 66, he is called 'Alâ ud-Dîn Khurâsânî. The author of the Makbzan remarks that although the poem is usually ascribed to 'Alâ, his name does not appear anywhere in it, and that Fasih, whose name occurs in one of the verses, is probably the author.

Written in modern clear Nasta'lîq within illuminated stars throughout with a sumptuously decorated head-piece and a double-page 'Unwân

Not dated, 19th century

No. 1870

foll 67, lines 16, size $9\frac{3}{4} \times 7\frac{1}{4}$, $8 \times 5\frac{1}{4}$

نَلْ وَ دَمَنْ

NAL WA DAMAN

A copy of Faydî's well-known Masnawî Nal wa Daman See Nos 263-264

Beginning

اَى دَرْ تَگْ وَ بَوْيَ تُورَ آعَارَ الْجَعْ *

Written in ordinary Ta'lîq in four columns

Dated 11 February, 1836

(Nos 1971-1886)

foll 314 hnes (centre col) 15 margl col 28

size $10\frac{1}{2} \times 6\frac{1}{2}$ $9\frac{1}{2} \times 5$

A very interesting and useful collection of several poetical works by different authors bound in one volume

I

Centre col

foll 1^b-66^a

No 1871

دیوان صالح

DİWÂN-I SÂLIH

The Diwan of Salih According to Taqî Auhadî fol 394^a Muhammad Salih was an Amir of Sultan Husayn Mirza's court. He was a native of Harat and spent his time in the company of eminent poets and scholars. Taqî on the authority of Mir Ali Shir's Majalis says that Salih was the son of Nawwab Amir Nur Said an influential but vicious and bad tempered officer under Sultan Abu Said Mirza. Salih unlike his father was a man of noble disposition.

On fol 66^a we find a chronogram expressing the date A.H. 895=A.D. 1489. According to Taqî Kashî Sprenger Oude Cat p. 22 Mir Muhammad Salih died in A.H. 941=A.D. 1534. For his life see Riyad ush Shuhara fol 220^a Makhzan ul Garaib p. 452 Majma'un Nafâis fol 260^a etc etc

The Diwan consisting of Gazals is arranged except the first two in alphabetical order

Beginning —

اے سو رگز سو

اے سو کار سوار

The first alphabetical Gazal begins thus on fol 2^a —

ناره کدم ندار حود عهد و درار حودس را

نددہ سوم نمارگی لالہ عدار حودس را

The Gazals are followed by a few Qit'ahs, beginning on fol 66^a

* شاه اخوان امیر بیگ - سعادت الح

The Dîwân ends with a few Rubâ'îs, beginning on fol 67^a —

* یاری سببی کر عم هجران مرہبم الح

The Dîwân of Sâlih is very rare, and is not mentioned in any other catalogue

II

Centre col

foll 69^b 105^a

No. 1872

دیوان اصعی

DÎWÂN-I ÂSAFÎ

The Dîwân of Âsafî, arranged in alphabetical order See Nos 219-220.

Beginning as usual

* ساز آناد حداها دل ویرادی را الح

The Gazals are followed by a Qit'ah, beginning on fol 103^b

* اصعی صدیده گوته مدار *

and sixteen Rubâ'îs, the first of which begins thus

* ای آنده چو مطلع رح تو مطلع نده

III

(Centre and margl col)

foll 105^b—107^b

No. 1873

منوی اهلی (خراسانی)

MASNAWÎ-I AHLÎ (KHURÂSÂNI)

A fragment of a Masnawî on pious life, devotion to God and good morals

The name of the poet occurs thus on fol 107^a

سعید مدد راهی ره

چو در دس - ار عمرو سرمایه هس

The Ma'navi opens abruptly without it and ends with the following 25 words of concluding —

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَمِعَ اللَّهُ أَوْ سَمِعَ كَوْنَهُ

وَمَنْ سَمَعَ كَوْنَهُ (meaning) (matter) —
Letters —

اَكْسَى دَائِسْ سَمَعَ اَكْسَى

كَلْ اَوْ دَسْ كَلْ —

The other letter of the Ma'navi is also contained after an abrupt letter on fol. 106 (margin) —

بِسْ اَكْلَهُ اَكْلَهُ

سَمِعَ دَاهِرَهُ —

In the list of contents in the Ma'navi the Ma'navi is ascribed to Abili ملی with the note in which Abili is meant One of several two Abili are Abili Shabih (see No. 23) and Abili Khurani are said to be poet of great merit and diction and Taqiqi Auhalli (it is what he sang) of Abili Khurani and observes that the Ma'navi is at the poet is very popular and effective and says also that the Ma'navi is written in Persian. It is therefore quite possible that the author of the present Ma'navi which contains a long Ma'navi at the end is Abili Khurani. Again the Ma'navi is immediately followed by the Dwan of Abili Khurani which in the table of contents like the Ma'navi is simply denoted as Dwan of Abili ملی سعیدی but which strengthens the belief that the author of the Dwan and the Ma'navi is one and the same Abili.

Abili Khurani who enjoys a wider reputation than his contemporary name like Abili Shabih was a favorite poet of Sultan Husayn Mirza. He is admitted to be the best poet of Khurasan and is said to have left a Dwan of three thousand verses (See Taqiqi Auhalli loc. cit.) According to Taqiqi Auhalli Sprenger Orie Catalogue p. 21 Abili Khurani died in A.D. 934—A.H. 322. For further particulars of the poet see Rizvi in h Shabih fol. 22^b published at Sami fol. 106^a Sulhul Ibrahim fol. 97^b Khulsoot ul Akbar fol. 22^b Makhzan ul Cami p. 39 etc.

IV

(Centre col.)

foll. 107^b – 229^b

No. 1874

دیوان اهلی

DİWÂN-I AHLÎ

A very rare Diwân of Ahlî Khurâsânî (see No. 1873).

Contents

Gazals in alphabetical order except the first four

Beginning

ای دل ددار از همه داد و دسود دسته

آدرا شناس و نس که حر و نیسه هرچه هسته

The first alphabetical Gazal begins thus on fol. 108^b

دو چه م ورتش آن منزل که ساری جلوه گاه ایجا

پهر جا پا دهی حواهم که گردم نه که راه ایجا

Musaddas on fol. 211^b, beginning

لديدم چون تو ای دا مهران دی رحم و نده وی

دسته سه گن دلی شوچ ستمگاری حعا چ وی

The Musaddas is a Tadmîn on a Gazal of Âdarî

Mukhammasât, being Tadmîns on some Gazals of Hâfiz, beginning on fol. 212^b

تا که حون دعده ریگار و صافه ادم

و دم ار دا ار ره عی دیون نده ادم

The last one is a Tadmîn on a Gazal of Hasan Fards or detached verses, beginning on fol. 216^a

چون ماده دین در سر تسلیم فله را

Rubâ'îs, beginning on fol. 227^b

سر حاطرم ار ره دیون دیون عم نده س

در حان من دی سرو سامان عم نده

No 1875

(سی نامہ)

(Sī NĀMAH)

There is a *lacuna* after fol 229 in consequence of which the earlier portion of this poem is missing. It opens abruptly thus —

حو سدا شد نعکم او حب و راس

نحوه داد اسٹانی هر کرا حواس

The poet's *talhalla* Husayni frequently occurs in the work. In the table of contents the work and the author are vaguely indicated thus سی نامہ مددوی or Maṣnawī by Husayni. Several poets bearing the *talhalla* Husayni are mentioned in the *Tadkīrah* and the most popular among them is the renowned Sufi poet Amir Husayni Sadat whose two Maṣnawis Zad ul Musafirān and Kanz ur Rumuz have been mentioned under Nos 117-120. Among the works of this Husayni enumerated under No 117 is the سی نامہ which according to Dīlat Shah p 225 the poet composed in his youth. No copy of this Sī Namah is mentioned in any catalogue nor are extracts from it given in any *Tadkīrah*.

Now the title Sī Namah means thirty letters. In the present MS there are thirty five blank spaces evidently intended for headings. From a perusal of the contents it would appear that the first of these relate to the praise of God the second is a prayer to God or *Munajat* the third in praise of the Prophet the fourth on the cause of the composition. Then follows thirty letters addressed to the beloved after which the last heading relates to the خاتمه or conclusion. Again referring to these thirty letters the poet says thus on fol 34^a —

سک رشدہ ۲ دم سی گھر را کہ ما برد احمد اس ناج ررا

خیں فصیری کہ میں دیدک کردم ۷ سی سر ج ملند ایا کردم

From the circumstances narrated above I am of opinion that the present Maṣnawī is no other than the extremely rare Sī Namah of Amir Husayni Sadat.

In the conclusion, fol 271^a, the poet calls the poem *مِنْقَاتَةٍ* or "the Love-Book" in accordance with its contents, *viz*, the love-letters

نَوْيِي خَدَا وَجَهْ دَهْ اَمَهْ شَدَمْ طَعْرَا كَتْسَ اَيْنَ عَشْوَ دَامَه

VI

(Centre col)

fol 273^b – 314^b

No. 1876

سَلَةٌ وَگَدَا

SHÂH WA GADÂ

The mystical *Masnawî* by *Badr ud-Dîn Hilâlî* of *Astarâbâd*
See No 1857

Beginning

اَيْ وَحْوَدْ تَوَاصِلْ هَرَمْ وَهَوَدْ هَسْتَى وَسَوَدْ وَخْ وَاهَى بَوَدْ

The title of the poem occurs thus on fol 279^a

دَارِ دَيَّدْ وَ چَدِيَنْ رَسَدْ دَدَا كَهْ دَگُو دَاسَتْ اَنْ ۚ اَهْ وَگَدَا

VII

(Margl col)

fol 1^b – 21^a

No. 1877

دِیوانِ رِیاضِی

DÎWÂN-I RIYÂDÎ

The Dîwân of Riyâdî, consisting of Gazals in alphabetical order with two *Qitâhs* and two *Fards* at the end

Dr Rieu (vol iii, p 1074) says that *Mîr 'Alî Shîr*, who mentions Riyâdî *Samarqandî* among the poets who died before A.H. 896=A.D. 1490, describes him as proud, ill-tempered and unreasonable, but "felicitous" in some of his Gazals. According to *Taqî Kâshî*, Sprenger, Oude Catalogue, p 20 Riyâdî died in A.H. 884=A.D. 1479

He is generally confounded with his name-sake Riyâdî of *Zâwah*, who, according to *Tuhfah-i Sâmi*, fol 109^a (No 682), wrote a

poetical account of the annals of Sultan Husayn Mirza and died in A.H. 921=A.D. 1515

See Taqi Auhadi fol 263^b Majma un Nafa is fol 152^b Ethé Bodl Lib Cat Nos 890 and 891 Ethé Ind Office Lib Cat No 1299 W Pertsch Berlin Cat p 894 Cat des MSS et Xylographes p 311 ASB Cat No 610 Buhar Lib Cat vol 1 No 334 etc

The present copy agrees with the Buhar Lib MS and begins likewise thus —

صحیح اور ادم کا دعش کنند اولاد سے
نامہ۔ رب نہل طاہر اولاد سے

VIII

(Margl col)

fol 21^b - 71^a

No 1878

دیوان سعفی

DIWĀN-I SAYFĪ

The Diwan of Sayfi. Some biographers wrongly hold that Sayfi Balkhri Arudi and Sayfi Harawi were two different persons. The fact is that Sayfi who was a native of Balkhara came to Harat during the reign of Sultan Husayn Mirza but subsequently returned to his native place. The author of the Suhuf-i-Ibrahim fol 383 says that Sayfi who originally belonged to Mawara un Nahr came to Harat during the reign of Sultan Ahu Sa'id died there in A.H. 909=A.D. 1503 and was buried by the side of Khwajah Abd Ullah Ansari's tomb.

The author has already been mentioned in connection with his popular work عروض سعفی. See No 846. For further particulars see Taqi Auhadi fol 315^b Majma un Nala is fol 183^a-183^b Riyad ush Shuara fol 179^b Makhzan ul Garaib p 346 etc

The author of the Suhuf-i-Ibrahim adds that Sayfi's Diwan consists of two thousand verses. The present Diwan, containing Gazals in alphabetical order begins thus —

ما گھنگار و میولی دی در اسغفار ما
م سر ارد مگرانی بروی کار ما

The Dîwân ends with a few Qitâhs

The persons praised by the poet are

Bâisangar, that is to say, Bâisangar Mirzâ (second son of Sultân Mahmûd Mirzâ and grandson of Sultân Abû Sa'îd) who reigned A.H. 900-909=A.D. 1491-1503, fol 55^b

Sultân Ahmad (A.H. 872-899=A.D. 1467-1493), fol 55^b.

Sultân Mahmûd (A.H. 899-900=A.D. 1493-1494), fol 29^b

Muhammad Sâlih, fol 59^b

Sultân 'Alî, fol 45^a

Sultân 'Ubayd, foll. 42^b, 44^a, 53^b, 65^b

The Dîwân of Sayfî seems to be very rare

IX

(Margl col.)

foll. 71^b-94^a

No. 1879

دیوان بنائی

DÎWÂN-I BANÂ'Î

A copy of Banâ'î's Dîwân, agreeing with No. 215

Beginning

رہی ار لعل ٿیڙن تو الٰح *

X.

(Margl col.)

foll. 107^b-157^b

No. 1880

دیوان هلالی

DÎWÂN-I HILÂLÎ

The Dîwân of Hilâlî Astarâbâdî, consisting of Gazals in alphabetical order, and a few Rubâ'is See No. 228

Beginning

ای دور خدا در دظر ار روی تو ما را آنچ *

The Gazals extend up to the letter م, breaking off with the following line (fol. 156^b)

هلالی چون سیاه اونگیخته ، عو آن کمان اسرو

دی دان آیم و تیز ملائم - ، راسه ر کردم

Rubâ'is, beginning on fol 156^b —

پا رب عم بیرحمی حاتم نکه گویم *

The first two lines of the first Rubâ'i are followed by a lacuna

XI

(Margl col.)

fol 158^b—188^b

No. 1881

دیوان حیدر

DIWÂN-I HAYDAR

The Diwân of Haydar-i Kalûj, arranged in alphabetical order
See No. 234

Beginning —

مانیم که کس بیس بے چارگی ما

اے اے بعد لطف تو عمخوارگی ما

The first Gazal in No. 234 is the second here

This copy of the Diwân ends with a few Muâhammasât beginning on fol 186^b —

گشم رکوی آن دس پیمان شکن حدا

شمعچون عرب ار وطن حویشتن حدا

XII

(Margl col.)

fol 188^b—208^a

No. 1882

دیوان شوئی

DIWÂN-I SHAUQÎ

The Diwân of Shauqi

Several Shauqîs are mentioned in the Tâdhirahs, but none of the verses quoted therein are found in the present Diwân. Shauqi Tabrizi, who, on account of his long stay at Harât, is also known as Shauqi Harawî, was a descendant of Khwâjah Rashîd ud Dîn Muhammad Wazir. He wrote a good Nasta'liq hand, and held the

post of a writer under Sâm Mirzâ. He accompanied the emperor Humâ-yûn to Kâbul, and died there in A.H. 954=A.D. 1547. See Taqî Kâshî, Sprenger Oude Catalogue, p. 22. This Shauqî of Tabrîz, says the author of the Şuhuf-i Ibrâhîm, fol. 461^b, left a Dîwân of four thousand verses, consisting of Qâsidahs, Gazals and Rubâ'îs, and probably the present poet is identical with him, as from his Dîwân the present seems to be an extract.

Another eminent poet of the same name, but a native of Yazd, flourished at the same time under Sultân Husa'yn Mirzâ, and died in A.H. 963=A.D. 1555.

The Dîwân consisting of Gazals in alphabetical order except the first one, and a few Rubâ'îs, begins thus:—

ای کرمت ب مجرم ما خسته دلان کشیده خط

لطف و کرم گراین بود ب طرفیم از سخط

Beginning of the Rubâ'îs; fol. 206^a.

دردا که اسیر فرقت یار شدم

فریاد که محروم ز دیدار شدم

XIII.

(Margl. col.)

foll. 208^b—226^a

No. 1883

دیوان سهیلی

DÎWÂN-I SUHAYLÎ

The Dîwân of Suhaylî.

Amîr Nîzâm ud-Dîn Ahmâd, who, according to the author of the Şuhuf-i Ibrâhîm, fol. 384^a, adopted the *takhallus* Suhaylî, Suhayliyâ, Suhayl and Suhaylâ, belonged to the Châqtâ'i sect of the Turkish tribe. Almost all his biographers hold that he died in A.H. 907=A.D. 1501; and the author of the Şuhuf adds that Suhaylî died at the age of eighty-five. He must have been born, then, in A.H. 822=A.D. 1419. He was the Wazîr of Sultân Husayn Bâiqarâ, and a friend of the celebrated Amîr 'Alî Shîr. Mullâ Husayn Wâ'iz Kâshî, dedicated his popular work Anwâr Suhaylî to our poet. He is also the author of a Turkish Dîwân and a Maşnawî poem Laylâ wa Majnûn, also in Turkish. According to the author of the Şuhuf *loc. cit.*

Suhayli's Persian Diwan consists of about two thousand *Bayt*. For his life and works see *Majma' un Nafa'is*, fol 182^a, Sprenger, Oude Cat p 572, Ethe, Bodl Lib Cat Nos 981-983, Rieu, u, p 756, A S B Cat. No 643, *Riyad ush Shnara*, fol 179^b, etc

The present Diwan, which is only an abstract, consists of some Gazals in alphabetical order with some *Qit'ahs*, *Ruba'is* and *Fards* at the end.

Beginning —

حوان دوال نسب عدا بعش حان ما
ران حوان دواله ایسب ریان در دهل ما

XIV (Margl col) foll 226^b—229^b
No. 1884

دیوان نویدی

DIWÂN-I NAWÎDÎ

A fragment of a Diwan by Nawidî consisting of a few Gazals in alphabetical order

Beginning —

گر شرخ دشم در گرفتاری حود را
تسکین دهد ان شرح حما کاری حود را

Several poets bearing the *takhallus* Nawidî are mentioned in the *Tadkirahs*, but none of the verses quoted there are found in the present fragment. The last *Gazal* hero is the one ending in the letter ـ it is followed by an extensive *lacuna*, and it is impossible to say how many folios are missing. Of the several Nawidis, two are very popular and are said to have left Diwâns and *Magnawîs*. One is of Nishâpûr, who at first entered the court of Sultân Husayn and then came to India and attached himself to the services of the emperor Humâyûn. He died, according to *Badâ'uni* iii, p 377, in A H 973=A D 1565. See also *Mâkhzan ul Gara'ib*, p 891, *Buhâr Lib* Cat vol 1, p 339. See also No 1881 where a copy of his Diwan, quite different from the present, is noticed. The other is Khwâjâh Zayn ul 'Âbidîn 'Abdî Beg, who adopted the *takhallus* 'Ahdi and also Nawidî. He was from Shiraz and was especially well versed in

Maṣnawī. He composed two *Khamsahs* in imitation of Nizāmī, and wrote two *Dīwāns*, in the first of which he adopts the *takhallus* Nawīdī and in the second, 'Abdī. He also left a Maṣnawī entitled جام جمشید, and died at Ardabil in A.H. 988=A.D. 1580. See Taqī Kāshī, Sprenger, Oude Catalogue, p. 37. See also Rieu Sup., No. 307.

XV.

(Margl. col.)

fol. 230^a—246^b

No. 1885

نامه داه

DAH NÂMAH

A Maṣnawī poem consisting of ten love letters addressed by an imaginary lover to his beloved.

Author: Auḥadī اوحدي.

The earlier part of the Maṣnawī is missing in consequence of a lacuna after fol. 229^b, and the poem opens thus abruptly:—

ترنجش را ز یاد بد مکن پست
بخواری بد سکالش را ببر دست

The author, *Shaykh* Rukn ud-Dīn Auḥadī, who died in A.H. 738=A.D. 1337, has already been mentioned in connection with his *Dīwān* and his other Maṣnawī . جام جم . See Nos. 134—136.

In the beginning the poet says that he wrote the Maṣnawī at the request of the Wazīr Wajīh ud-Dīn Shāh Yūsuf, a grandson of the celebrated Nasīr ud-Dīn Tūsī (*d.* A.H. 672=A.D. 1274) to whom he refers thus:—

وجیده دین و دولت شاه یوسف
که دارد زینت پنجه یوسف
نصیر الدین طوسی را نبیره
که عقل از فتنت او کشت خیره

It would appear from the following line at the end, fol. 246^a, that another title given by the poet to the work is منطق العشاق.

چو دیدم در سخن خیر الکلامش
نهادم منطق العشاق نامش

The poem consisting of five hundred *Bayt* was completed on the night preceding Saturday, the 20th of Rajab, in the year ٩ and ١٣٠٦, that is to say, A.H. ٧٥٦=A.D. ١٣٠٦

XVI.

(Margl col)

foli 247^b–290^a

No 1886.

بِرَاقْ نَامَه

FIRÂQ NÂMAH

The "Book of Separation," a Maṣnawî poem

Author Salmân سلمان See No 147

Beginning —

نَامَ حَسَدَانِي كَهْ دَسَّاتِرَه حَسَك

بِرَأْمِيَّه اَنْ حَوَهْرَ حَلْ بَسَك

The poet wrote the work for his royal patron Sultân Uways, completing it in A.H. ٧٦١=A.D. ١٣٦٠ See Rieu u p' 625 Ethe Ind Office Lib Cat, No 1243 etc

Written in beautiful Nasta'liq within gold borders

Not dated 17th century

Seals of the late ex kings of Oude are found at the beginning and end of the copy

No. 1887

foli 495 lines 17 size 14½×8½ 10½×5½

هَفَعْ كَجْع

HAFT GANJ

A defective and incomplete copy of an exhaustive commentary on difficult verses of 'Urfî and Zâhir

There is no preface and the MS opens abruptly with the following defective heading in red —

..... عَرَفِي شَعْرَارِي دَلْ مَشْعُلِ اَسَبْ بَرْ بَعْدَهَ حَرَانَه -

حَرَانَه اَول اَرْ كَجْع دَوْم مِنْ كَتَاب هَفَعْ كَجْع دَعَسْ دَرْ تَوْحِيد حَصَرَتْ

رَبْ الْعَرَتْ فَادَرْ مَطْلَى دَرْ كَرَمْ بَرْ حَسَنْ *

The above is followed by the commentary on the first Qaṣīdah of 'Urfī, thus:—

ای متاع در در بازار جان انداخته الخ - بدانکه ای بالکسر کلمه
نداست و ندا بکسر ذون بمعنی آواز کردن آمدہ *

It would appear from the title هفت گنج that the entire work consists of seven sections, termed *Ganj*. The present MS. comprises nearly the whole of the second and of the sixth *Ganj*, termed respectively راحت افرا and بیجت افرا or the second *Ganj*, consisting of fifty *Khizānah*, comprises a commentary on fifty select Qaṣīdahs of 'Urfī (occupying foll. 1^a—257^b), breaking off in the middle of the fiftieth. Then follows an extensive *lacuna*, after which the MS. abruptly resumes with the sixth *Ganj* (on foll. 258^a, containing a commentary on *Zahîr*. It consists of seventy-four *Khizānah* (containing a commentary on an equal number of select Qaṣīdahs of *Zahîr*), and sixty-two *Sandūq* (commentaries on sixty-two miscellaneous poems of the poet, such as *Tarkîb-bands*, *Qit'ahs*, etc., etc.).

The first *Sandūq* begins thus on fol. 439^b:

زمانه داور و کشور کشای نصرت دین الخ *

The MS., defective at the end, breaks off with the following words:—

کسوت بکسر کاف پوشش و لباس را گویند و ضمیر شین دامن ش

راجع بکسوت مهدو ح است *

Written in ordinary *Nasta'liq*.

Not dated; 18th century.

No. 1888

foll. 94; lines 17; size $12 \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$

ایجاز مفاتیح الاعجاز

ÎJÂZ-I MAFÂTÎH UL-I'JÂZ

An epitome of Muḥammad bin Yaḥyâ ul-Lâhîjî's *Mafâtîh ul-I'jâz*—a well known commentary on the *Gulshan-i Râz* of Maḥmûd *Shabistarî* (see No. 123).

Beginning —

الحمد لمن له الحمد في الأزل والآخرة والصلة والسلام على سمس

الرسالة الحم *

The name of the present commentator wrongly given in the preface, is محمد بن محمد بن محمد الملق نديدار Muhammad bin Mahmud, entitled *Didâr* —

جعیں گوہد عبید اللہ احرار و مملوک الارزارِ محمد بن محمد
الملق ندیدار *

In my opinion the name *Didar* as given above, is a mistake for *Dihdar*, i.e., Muhammad bin Mahmud, entitled *Dihdâr*, (d. 1016=A.D. 1607) who adopted the *talhâlîs* Fâni and whose seventeen treatises on psychological, metaphysical, and mystical topics have already been noticed under Nos 1516-1532. The author of the *Riyâd uš Shu'ara*, fol. 296^b, says that Muhammad *Dihdar* Fâni left besides several other works, a commentary on the *Gulshan-i Râz*, and it seems very probable that no other than the present work is meant by the author of the *Riyâd*.

In the preface Muhammad *Dihdar* (to assume that it is he) says that in making the present abridgment he has not made any alteration in the wording of the original.

Written in a careless *Nasta'liq* with many clerical mistakes

Dated 18 Ramadan, A.H. 1248

عبد الرحمن حل

The following note, dated 2 Jumâdâ II, A.H. 1276, is found on a fly leaf at the beginning —

در سه شنبه ۲ حماد الثاني سنه ۱۲۷۶ شهري از متروکه مفتی
مولوی اطف رسول صاحب سخن بدي نعم الدس حس قادري در آمد *

No. 1889

fol. 136 lines 14 size 8 $\frac{1}{2}$ x 5 6 $\frac{1}{2}$ x 3 $\frac{1}{2}$

دیوان نظری

DIWÂN-I NÂZÎRÎ

A copy of Nazîri's (d. A.H. 1021=A.D. 1612) *Diwan*, consisting of *Qasidahs*, *Tarkîb bands*, *Tarjî'bands*, *Qit'âhs*, etc. See Nos 276-278.

Beginning:—

اى جلالت خلوت از اغيار تذها ساخته الخ *

Written in ordinary Nîm-Shikastah.

Dated 6th Dul-hijjah, A.H. 1186.

The MS. once belonged to Sir Wm. Gore Ouseley, who has given an account of the poet at the beginning of the copy.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1890

fol. 353 ; lines 14 ; size $8\frac{1}{2} \times 4\frac{3}{4}$; 6 x 3

The Same.

A damaged and modern copy of Nazîrî's Diwân.

Beginning with Gazals, alphabetically arranged:—

اذا ما شئت ان تحيي الخ *

Rubâ'îs, fol. 203^a ; beginning:—

از دوست منادیست الخ *

Qâşidahs, fol. 216^b ; beginning:—

اى جلالت خلوت از اغيار الخ *

Tarkîb-bands, fol. 243^b ; beginning:—

کشتی تن شده طوفان زده عصیانم الخ *

Written in ordinary Ta'lîq.

Not dated ; 19th century.

No. 1891

fol. 241 ; lines 15 ; size $8\frac{3}{4} \times 5\frac{1}{2}$; 6 x $2\frac{3}{4}$

مسحوم و ایاز

MAHMÛD WA AYÂZ

A copy of Zulâlî Khânsârî's well-known poem Mahmûd wa Ayâz. See No. 282, I.

Beginning as usual —

سَامِ ابْنَهُ مُحَمَّد وَشْ إِبْرَاهِيمُ الْعَجَّ *

Written in fair Nasta'liq within gold borders with an illuminated head piece

In the colophon, dated 25th Dul hijjah A.H. 1088, the scribe مُحَمَّد اشْرَفْ ابْنُ مُحَمَّد شَرِيفِ الْكَشْمِرِيِّ says that he transcribed the copy for one Mirzâ Yûsuf.

No. 1892

fol. 51, lines 12, size $7\frac{1}{2} \times 4$ $5\frac{1}{2} \times 2\frac{1}{2}$ *

The Same

A fragment of Zulâli's Mahmûd wa Ayaz

Many folios are missing from the beginning as well as in several other places, and the MS opens abruptly thus —

دِبَهَانِيْ مِيَانْ أَوْرَ مُحَمَّدُ الْعَجَّ *

Corresponding with fol. 94^b, line 3 of the preceding copy

Lacunæ after fol. 6^b, 11^b, 31^b, 44^b and 51^b

Written in fair Nasta'liq

Not dated, 18th century

No. 1893

fol. 200, lines 15, size $10 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$

دِيْوانِ نَقِيِّ

DIWÂN-I NAQÎ

A copy of 'Ali Naqî's Diwan. See No. 271

There are numerous chronograms in the work, but the one on fol. 61^b (which seems to be the latest), expressing the date of the death of Imâm Quli Beg in A.H. 1020=A.D. 1611, suggests that Naqî was still alive in that year

The present copy contains a larger collection of Naqî's poems
Contents —

1. Qasîdahs ; beginning on fol. 1^b :—

زهـر و تـبـاـك کـه در حـقـهـنـهـ نـفـع و ضـرـ اـسـت
یـاـ گـلـ و خـارـ کـه در بـاغـچـهـ خـیـرـ و شـرـ اـسـت

2. Tarkîb-bands, Târikhs, etc., beginning on fol. 44^b :—

ای بـرـخـ بـادـشـاـهـ کـشـورـ حـسـنـ
وـی بـقـدـ سـرـوـ نـازـ پـسـورـ حـسـنـ

3. Gazals in alphabetical order, beginning as in No. 271 ;
fol. 61^b :—

ای نـامـ هـمـاـيـوـنـتـ طـغـرـاجـهـ فـرـمـاـنـهـ الخـ *

4. A Qâshidah, on fol. 146^b ; beginning :—

دـمـ اـزـ اـنـاـ فـتـحـنـاـ مـیـزـنـدـ فـتـحـ شـیـخـشـاـهـیـ الخـ *

5. Muqâttâ'ât, mostly chronograms ; beginning on fol. 149^a :—

اـزـ خـونـ حـجـابـیـ خـطـ بـنـدـ دـکـرـانـ الخـ *

6. Rubâ'îs ; beginning on fol. 160^a :—

رـقـیـ توـ وـ شـدـ سـیـاهـ عـالـمـ دـرـ چـشمـ الخـ *

Written in ordinary Nasta'liq, within gold borders with an illuminated head-piece.

Not dated ; 18th century.

No. 1894

fol. 378 ; lines 22 ; size 10 $\frac{3}{4}$ × 5 $\frac{3}{4}$; 8 $\frac{1}{4}$ × 3

رـیـشـیـ نـامـهـ

RÎSHÎ NÂMAH

A poetical account of the Rîshîs or saints of Kashmîr from their origin down to the author's time.

Author : Bahâ ud-Dîn with the *takhallus* Bahâ بهاء الدين المتخلص . بـهـا .

Beginning :—

ای جـهـانـ مـظـهـرـ صـفـاتـ تـراـ
وـیـ صـفـاتـ شـیدـونـ ذاتـ تـراـ

The first few folios are devoted to the praise of God, the Prophet, the early Khalifahs, the twelve Imâms, and the great saint Shaykh 'Abd ul Qâdir Gilâni. The account of the Rishis begins, fol 9^b, with Shaykh Nûr ud Dîn 'Alamdar 1 Kashmir. His father Salar was married to a woman named مددور. Salar became the father of two sons Shash and Kandarû, both of whom turned out thieves. Subsequently, in A H 779=A D 1379 Salar was provided with a third son called پوندہ رشی, who later on became known as Nur ud Dîn, the first Rishi of Kashmir.

The work consists of three *Daftars*, the first of which is devoted to the account of Nur ud Dîn his followers and contemporaries.

The second *Daftâr*, containing an account of Shaykh Hamzah and some other Rishis, begins thus on fol 116^b —

برکش ای مرع حوش تراش عسق
یک نوائی حوش ار ساند عشق

The third *Daftâr* deals with an account of the great saint Shaykh 'Ahd ul Qâdir Gilâni and the Shaykhs of his *silsilah* at Kashmir, beginning on fol 251^b —

ای دہادنتر دگر سر کس
رسوی طبلہ های ادفر کس

The work seems to be a poetical version of, or mainly based on, the Rishi *Namah* of Mulla Nasib (see Rieu 1 p 300) who according to Rieu III, p 1085, died in A H 1047=A D 1638.

Written in ordinary *Tâ'liq* within coloured borders with a coloured head piece at the beginning of each *Daftâr*.

Scribe ابراهیم قادری بن میر احمد شاہ (see fol 115^b, 250^a and 378^a)
Dated A H 1284 1285

No. 1895

fol 6, lines 25 (centre col), margl col 48 size 8 $\frac{1}{2}$ x 5 $\frac{1}{2}$, 8 x 4 $\frac{1}{2}$

دیوان نادم

DİWÂN-I NÂDIM

Extracts from the *Diwan* of Mullâ Nadîm Gilâni, arranged in alphabetical order

Beginning:—

تا باع از رخ تو شناسد شمیم را
پیوند کرده است بزلفت نسیم را

Mullâ Nâdim of Lâhijân (capital of Gilân) was a poet of great merit, so much so that, says the author of the *Majma'un-Nafâ'is*, fol. 473^b, the distinguished poet Hâjî Muhammad Jân Qudsî used to pay one gold muhur for each verse of Nâdim. He came to India where he enjoyed for some time the learned society of the eminent poet Mullâ Nazîrî Nîshâpurî (d. A.H. 1021=A.D. 1612), whom he held in high esteem. According to some biographers Nâdim came also to Bengal and visited Patna. He returned to Persia during the reign of Shâh Sâfiî Safawî (A.H. 1038-1052=A.D. 1629-1642), and died, according to some, at the age of seventy. The exact date of his death is not given by his biographers. The author of the *Natâ'ij ul-Afkâr*, p. 431, says that the poet died towards the middle of the eleventh century A.H. Nâdim is said to have left only Gazals, and Tâhir Naşrâbâdi, fol. 139^a, observes that he has seen one thousand verses of the poet. The *Dîwâni* of Nâdim seems to be very rare.

From an endorsement on the fly-leaf of the copy the poet's original name appears to have been Mirzâ Abû Turâb.

”انتخاب دیوان میرزا ابو تراب نادم گیلانی علیه الرحمه“

For notices on the poet's life see, besides the references given above, 'Atash Kadah, p. 222; *Riyâd ush-Shu'arâ*, fol. 416^a; *Nishtar-i 'Ishq*, p. 1855; *Makhzan ul-Garâ'ib*, p. 919.

Written in small *Nasta'lîq*.

Not dated; 18th century.

No. 1896

fol. 252; lines 14; size $10\frac{3}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$

مکیات منیر

KULLIYÂT-I MUNÎR

A collection of the prose and poetical works of Mullâ Munîr Lâhaurî (d. A.H. 1054=A.D. 1644).

Mullâ Munîr has already been mentioned in connection with his work *کارنامہ عرفی* (see No. 259) and *شرح قصاید عرفی* (see No. 872, fol. 313^b).

For his other works see No 872, fol 97^a, 114^a, 124^a, 126^a, 128^a, 129^b, 310^b, 323^b, 328^a and 330^a

The MS begins with a defective preface some folios are missing at the beginning

It opens thus —

..... علوی برداخته و ترکیب احسام سعی ساحلی
و عجیب دل را ارد سخن شیعایدَ الح *

In the preface Munir, after dwelling at some length on the beauties of prose and poetry, divides the latter into seven classes, viz., Qasidah, Tarkib, Tarjī', Qit'ah, Gazal, Rubā'i and Maṣnawī. He then mentions poets especially versed in some particular class or classes of poetry. Among such poets he particularly mentions Radī'ud Dīn Nīshāpūrī, Kamāl Isfahānī, Amīr Khurrau, Salmān Sāwajī, 'Assār Tabrizī, Kamāl Khujāndī, Kātibī Nīshāpūrī, Hasan Dīhlawī, and 'Asafī Harawī. He then adds that in A.H. 1015=A.D. 1603 he came from Lāhaur to Akbarābād, where he met several poets, such as Khwājah Shādiq Harawī, Muhammad Hakim, and Mirzā Jalāl. The last, he says, wrote a preface to some of his (Munir's) poems. He adds further that for long he had cherished the hope of collecting his prose and poetical pieces in the form of a *Kulliyāt*, and that when he came from Bengal to Jaunpūr in A.H. 1050=A.D. 1640 he fulfilled his desire. He styled this collection *کلبات اولی* or the "First *Kulliyāt*", and says that his future compositions will form the *کلبات احرا* or the "Last *Kulliyāt*". He adds that he divided the present *Kulliyāt* into three circles, two of which include his poetical works, and the third, the prose works. The three circles, given here on fol 9^a and 9^b, contain the names of the works included in this "First *Kulliyāt*".

This preface is identical with the one found in No 872, fol 124^a.

Contents —

1 قماد, beginning on fol 10^a —

ای عصہ حون در دل اهل و با انداخته

آنئی در خان و مان صدر ما انداخته

2 مقطمات, fol 39^a, beginning —

محمد عربی کر لطائف طعش *

3 ترجیمات, fol 47^b, beginning —

ساقی دده آن چشم و چراغ دل ملرا الح *

4. ترکیب بند or مسدس fol. 49^b; beginning:—

باز خون در دلم از جود ستمکاری هست الخ *

5. in alphabetical order ; beginning on fol. 50^b:—

ای جلوه جمال تو حیرت فزای ما الخ *

6. مفردات , fol. 82^b; beginning:—

ای چشم تو تعلیم ستم داد و ستم را الخ *

7. Rubâ'îs, fol. 84^a; beginning:—

احمد که بجهشت گویدش (torn)

جاروب کشد بروضه او بال ملک *

8. Sawâd-i A'zam', beginning on fol. 98^a:—

بنام راز دار شب فشیدن الخ *

9. Mazhar-i Kul, beginning on fol. 128^a:—

بنام فیض بخشش دانش آموز الخ *

10. Âb wa Rang, beginning on fol. 157^a:—

الهی آب و رنگ ده (این) سخن را الخ *

11. Sâz wa Barg ; beginning on fol. 164^b:—

خداوند آشنا زاده

سخن را ساز و بزرگ مدعی زاده

12. May Khânah ; beginning:—

بود بر لب آشناه قدح الخ *

13. Mir'ât ul-Khayâl ; beginning on fol. 175^a:—

ای سخن آئنده دار فام تو الخ *

14. Bayt ul-Ma'mûr ; beginning on fol. 179^a:—

الهی از در فیض مکن دور الخ *

Three Mašnawîs, viz., نور و نار and درد و الم—بخت بلند, enumerated in the circle, are not found in the body.

Prose pieces

15 معاشر عاصم Munâzarah i 'Anâsîr (see No. 872, fol. 319^b),
beginning on fol. 183^b —

أعماق سخن نظام حمان آدويتهي كه عالم گون و مساد دا الهم *

16 مغارفہ قلم و قلم Munzarahi : Tig wa Qalam (see No. 872, fol. 323^b), beginning on fol. 191^b —

بعد از سپاس داونی که تبع دشاده توحیدش باش *

17. مغارہ دور و شب Munâzârah: Rûz wa Shâb (see No. 872, fol 328^a), beginning on fol 199^b —

..... اداو سپلیس ایردی که چهراً دور را از برتو مهر

بر ایروحته الیع *

18 مام کا ملتم Kadah, beginning on fol. 203^b —

.....

.....

لار مانیل حطاب مادمکده پرس

10 **ك** Nik'at (see No 872, fol 330^a), beginning on fol 211^b —

* الهمى دمود شمه دمایش جهراً حسن ابروخته الع

20 مکاتب Mahātib, beginning on fol 211^b —

بردار شناسل سخن دهند مداد که مکانی که از ربان حدیو پاک

* دوال الم

21 رقّمات Ruqa'at, beginning on fol 226^b —

اعلار سخن نعام سخن آوریدی که رنابهارا نا سخن آشنا ساخته

* 11

22. مطابق مطابق Matâhibi Muhibbatihah, beginning on fol 237a —

* تهمیت دو زور — جم آرایش نشاط مژده میدهدد الحم

23 دساجه مجموعه مثنویات Dibâchah-i Majmû'ah-i Maṣnawîyât or preface to the collection of Maṣnawîs, beginning on fol 213^b —

دیداچه سخن ستایش ایردنس که گویا و نخش ریان الٰع *

Written in fair Nasta'liq within coloured borders. The date of transcription, given on fol. 182^b, is the 22nd regnal year of 'Âlamgîr i.e., A.H. 1090. A seal bearing the inscription **محمد داود انجو الحسني**, and containing the same date, is found in several places. It is doubtful if this Muhammad Dâ'ûd is identical with Dâ'ûd Khân Qurayshî, son of Bhîkan Khân who, according to Ma'âşir ul-Umarâ, fol. 162^b, was a distinguished Amîr under 'Âlamgîr, who made him the Şâbahdâr of Lâhaur in the fourteenth year of his reign.

The MS. is water stained throughout and the contents are illegible in many places. The original folios have been recently placed in new margins, and all the catch-words have been cut off.

Scribe: **عطاء الله ولد دوست بیگ**.

No. 1897

fol. 157; lines 15; size $9\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 2\frac{3}{4}$

دیوان قدسی

DÎWÂN-I QUDSÎ

A copy of Hâjî Muhammad Jân Qudsî's Dîwan. See Nos. 308-310.

Beginning with Qâsidahs, fol. 1^b:-

من آن نیم که کنم سرکشی ز تیغ جفا آنخ *

Tarkîb-bands and Tarjîr-bands; beginning on fol. 86^a:-

ای دل چه شوی شاد که ایام بهار است آنخ *

Gazals in alphabetical order; beginning on fol. 94^b:-

داده عشقم باده تابی (نابی read) که میسوزد مرا آنخ *

Rubâ'is; beginning on fol. 133^b:-

مردان همه برگ ترک عالم سازند آنخ *

The MS. ends with a Maşnawî in praise of Shâhjahân; beginning on fol. 152^a:-

در اثنای هر عهد از روزگار آنخ *

The contents and arrangement in the present copy closely agree with those in No. 309.

The MS is damaged, and also worm eaten towards the end
 Written in fair Nasta'liq
 Not dated, 19th century

No. 1898

foli 202, lines 15, size $8\frac{1}{2} \times 4\frac{1}{2}$, $5\frac{1}{2} \times 2\frac{1}{2}$

دیوان کلیم
 DÎWÂN-I KALÎM

A copy of Abû Tâlib Kalîm's Diwan containing Gazals in alphabetical order and Rubâ'is See Nos 314-315

Beginning as in No 315 —

* مدل کردم دستی عاقب رهد ریانی را الح

The Rubâ'is, seventy nine in number, begin as in No 315 —

* هر چند که مرد قول الح

Written in fair Nasta'liq within gold and coloured borders with an illuminated head piece and a double page 'Unwâن

Not dated, 19th century

Presented by Gulâm Waris, 8th March, 1918

No. 1899

foli 108, lines 19, size $8\frac{1}{2} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3$

قصاید مسیح
 QASÂ'ID-I MASÎH

A collection of Masîh's Qasâ'id The poet and his Diwân have been noticed under No 320

The Qasidahs, arranged alphabetically, begin thus —

ای ر دهار دعس ساخته قوت ضیا

صل حواسیس هل ایں دو دعس خوش ترا

Qasidahs in praise of the following kings are found in the present copy —

Shâh 'Abbâs, foll. 3^b, 20^b, 100^a.

Muhammad Quṭub Shâh, foll. 20^b, 22^a.

Akbar, fol. 19^a.

Folios have been misplaced in several places.

The Qaṣîdahs are followed by a few Rubâ'is.

Written in fair Nasta'lîq.

Dated 7 Jumâdâ I, A.H. 1064.

No. 1900

foll. 295 ; lines 15 ; size 9 × 5½ ; 6 × 3½

دیوان مختارم

DÎWÂN-I MUHTARAM

Several poets bearing the *takhallus* Muhtaram are mentioned in Tadkirahs, but they seem to be different from the present. Internal evidences show that he flourished during the reigns of Shâh Jahân (to whom he refers on foll. 101^b, 112^b, 133^b, 221^a, 233^b) and Aurangzib (see fol. 104^b). Two chronograms, one expressing the date A.H. 1060=A.D. 1650 and the other, A.H. 1066=A.D. 1655, are found on fol. 283^a. In two places, foll. 101^a and 259^b, he mentions the poet Sâ'ib, who died in A.H. 1088=A.D. 1677.

Contents :—

(1) Ḡazals in alphabetical order ; beginning on fol. 1^b :—

ای که بخود نداده رہ عشق تو قال و قیل را

سوخته برق غیریت شہپر جب رئیل را

(2) Tarjî'-bands and Tarkîb-bands ; beginning on fol. 270^a :—

لک الحمد ای کردیم حی اکبر

ز قدرت کردہ عالم را منور

(3) Rubâ'is ; beginning on fol. 284^a :—

آنجا کہ بود پرتو انوار جمال *

Written in ordinary Nasta'lîq within coloured borders.

Dated A.H. 1191.

Scribe : مهاندہ.

No. 1901

fol 134, lines 14, size $8\frac{1}{2} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3$

دیوان مختارم

DİWÂN-I MUHTARAM

This *Diwan*, quite different from the preceding (No 1900), seems to be a separate collection of the same Muhtaram's poems. He refers to Aurangzib on fol 61^a thus —

کشتی صبر کسی گر شکنند طوفان حسون
سماہ اورنگ ریس اور را قوت ار لکھر دھند

In the following last line of the last Rubâ'i he gives A.H. 1091 = A.D. 1680 as the date of the birth of his son Muhtasham —

حق مختارمی نہ مختارم عیدی داد
تاریخ تولدش ار ان شد رمضان

The numerical value of *رمغان* = 1091

The present *Diwan* consists of *Gazals* in alphabetical order and a few *Rubâ'is*

Beginning of *Gazals*, fol 1^b —

دھر ایماد مسی چو شد اور اسم حسدا
گشت در نخنہ توحید الہ انگشت دما

Ruhâ'is, beginning on fol 133^a —

* مقطع اند آمد اسپ مطلع ار لسب الہ

Written in ordinary *Nasta'liq*.

Not dated, 19th century

No. 1902

fol 54, lines 15, size $8\frac{1}{2} \times 6\frac{1}{2}$, $7 \times 3\frac{1}{2}$

نظم نک

NAZM-I NIK

A versified grammatical tract on Arabic conjugation
Author 'Ismat Ullah عمسۃ اللہ.

Beginning :—

کریم‌ا صرف کن دلهمی مارا
بذرکر اسم پاکت از هواه

It would appear from the author's statement, foll. 3^b—5^a, that he visited several distant places in search of knowledge, until he met with a distinguished scholar, 'Abd ul-Hakîm, from whom he, in a short time, learnt all that he wanted to learn. At Sahâranpûr he specialized in grammar, and subsequently wrote the present treatise in verse for the convenience of students.

The date of completion, given on fol. 5^a, is A.H. 1070=A.D. 1659.

Written in ordinary Nasta'lîq.

Dated 12 Rabî' I, A.H. 1233.

The name of the scribe, partly illegible, vaguely reads سید حمزہ علی.

No. 1903

foll. 55; lines 17; size 9×5; 7½×3

پدماؤت

PADMÂWAT

A fragment of Bazmî's (d. A.H. 1073=A.D. 1662) well-known Maṣnawî Padmâwat. See No. 297.

The copy is defective at the beginning; many folios are missing. It opens abruptly thus :—

در دهر ز عافیت نشان نیست
ویسن می بسبوی آسمان نیست

Corresponding with fol. 40^b, line 2 of No. 2197.

In the colophon the author of the poem is called Nawwâb Bâqî Khân :

”کتاب رتیبد من تصنیف نواب باقی خان“ *

Written in careless Ta'lîq.

Dated 24 Muḥarram, the sixth regnal year of Muhammad Shâh.

No. 1904

foll. 76; lines 17; size $9\frac{1}{2} \times 6$; 8×4

دیوان غنی

DÎWÂN-I GANI

A very modern and carelessly written copy of Gani's Diwân.
See Nos. 334-335.

Beginning with Gazals in alphabetical order:—

جنونی کو کہ از قید خرد الخ *

Rubâ'is, beginning of fol. 61^a:—

چون فیست در افتاد گیم الخ *

Miscellaneous; beginning on fol. 67^a:—

داغ نتوان برسنیں آن سبکرو سوختن الخ *

At the end is found a biographical account of the poet, copied from the *Majma' un-Nafâ'is* of *Arzû*.

Written in a careless *Ta'liq*.

Not dated; 19th century.

No. 1905

foll. 108; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$

دیوان شمسی

DÎWÂN-I SHAMSI

A very rare copy of Shamsî's Diwân.

The poet, who adopts the *takhallus* Shamsî, gives his name, fol. 41^b, as *Rashîd* رشید, and in the colophon, fol. 107, his name is given as شاہ محمد رشید شمس الحق Shâh Muhammad *Rashîd* Shams ul-Haq.

Âzâd in his *Maâsir ul-Kirâm* (No. 723) fol. 88^b, calls the author *Shaykh 'Abd ur-Rashîd* and gives the following account: *Shaykh 'Abd ur-Rashîd* of Jaunpûr, entitled *Shams ul-Haq* شیخ عبد الرشید, was a great saint and scholar. He was a pupil of *Shaykh Faâl Ullâh* and a disciple of his own father *Shaykh*

Muhammad Muṣṭafâ, son of Shaykh Muhammad bin Shaykh Nizâm ud-Dîn Amitawî. In his early days he followed a general course of study, but he soon gave it up and applied his mind to the study of theological works, particularly those of Shaykh Muhyî ud-Dîn 'Arabî. He did not mix in the society of rich men, and it is said that once when the emperor Shâh Jahân sent one of his servants for the Shaykh the latter refused to leave his abode. He is the author of several valuable works such as:—

رشیدیه در فن مُناظرة *

زاد السالکین *

شرح اسرار الخلوة که مختصر است از ابن عربی *

رساله مسکوم مربوط ترجمه بعض موضع کلام ابن عربی *

حوالشی متفرقه بر شرح مختصر عضدی *

حوالشی فارسی بر کافیه *

مقصود الطالبین در اوراد و وظایف *

دیوان شعر فارسی *

He adopted the *takhallus* Shamsî. He died in the midst of his morning prayer on Friday, the 9th of Ramaḍân, A.H. 1083=A.D. 1672. See also *Tadkirah-i 'Ulamâ-i Hind*, p. 119.

The *Diwân* consists of Sufic poems:

Contents:—

Gazals in alphabetical order; beginning:—

ای صفات و ذات (تو) برتر بود زادراکه

نیست مدحت از زبانم غیر لا احصی ثنا

Qit'ahs; beginning on fol. 64^a:—

اگر بوقت جوانی چو پیر باشی تو آنچ *

Mukhammasât and miscellaneous poems; beginning on fol. 65^b:—

بهر سو بنگرم حسن و جمال او بود پیدا آنچ *

Riddles, fol. 67^b; beginning:—

پرسیدمش چه نام تو ای رهنمای حق آنچ *

Rubâ'îs, alphabetically arranged; beginning, on fol. 69^a:—

ای آنکه بروز و شب پناهی تو مرا *

Arabic Rubâ'is, beginning on fol. 85^b —

* مدحى على مدح الخلاائق فايق الخ

Tarji'bands and miscellaneous poems, fol. 86^a, beginning —

* اى خدا يك لمحته ملزا رو نما الخ

There are some Hindu poems at the end.

Written in fair Nasta'liq.

Not dated, 18th century.

On the title-page the MS. is wrongly endorsed as

ديوان شمس تبرى *

No. 1906

fol. 5, lines (centre col.) 24, margl. col. 47, size 9 $\frac{1}{2}$ x 5 $\frac{1}{2}$, 5 $\frac{1}{2}$ x 2 $\frac{1}{2}$

ديوان راقم

DIWÂN-I RÂQIM

Selections from the Diwân of Râqim

Beginning —

چنان حوش مجدد گرم دارد آشناي را

که گر مد سال دور افتم نمی دهم جداي را

Mirzâ Muhammad Sa'd ud Dîn, poetically surnamed Râqim, was the son of Khwâjâh 'Inâyat b. Râqim, the son of Mâlik Shâh, and enjoyed the warm favour of Shâh Jahân. Subsequently he returned to Persia, and through the influence of Muhammad Beg I'timâd ud-Daulah was appointed by Shâb Sulaymâu Safawî (A.H. 1078—1105=A.D. 1667—1693) Wazîr of Harrât, and, later on, of the whole of Khurâsân. He was a great patron of poets and men of letters, and the author of the Natâ'ij ul Afsâr, p. 178, says that Muqimâ-i Ihsân of Mashhad, 'Azîmâ-i Nishâpûrî and Shaukat Bûkhârî enjoyed his special favour.

A copy of Râqim's Diwân, containing a chronogram for A.H. 1084=A.D. 1673, is noticed in Sprenger, Oude Catalogus, p. 540, showing that the poet was still alive in that year. For further particulars see Ruyâd ush Shu'ârâ, fol. 160^a, Suhuf-i Ibrâhim,

fol. 349^b; Majma‘ un-Nafâ’is, fol. 157^a; Makhzan ul-Ğarâ’ib, p. 290. See also Rieu Supplement, No. 332; As. Soc. Bengal, Cat. No. 781.

The present MS. contains selections from the poet’s Ğazals, arranged in alphabetical order.

Some folios are misplaced. The right order seems to be foll. 1-2, 5, 3-4.

Written in ordinary small Nasta’liq.

Not dated; 18th century.

No. 1907

fol. 291; lines 27; size $11\frac{1}{2} \times 7$; $9 \times 3\frac{3}{4}$

دیوان صایب

DÎWÂN-I ŞÂ’IB

A copy of the Dîwân of Şâ’ib, containing Ğazals in alphabetical order. See Nos. 341-349.

Beginning:—

* اگر ذه مه بسم الله بودی تاج عنوانها الخ

Written in ordinary Nasta’liq within red-ruled borders.

Dated 25th Dulqa’d, A.H. 1096.

The MS. once belonged to Sayyid Saifdar Nawwâb of Patna.

No. 1908

fol. 133; lines 12; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{1}{2}$

The Same

A beautifully written, but defective and incomplete copy of Şâ’ib’s Dîwân containing Ğazals in alphabetical order.

Beginning as usual:—

* اگر ذه مه بسم الله الخ

Written in a beautiful Nasta’liq within gold-ruled and marbled borders.

Dated Harât, the reign of Shâh ‘Abbâs.

Scribe: قلیچ بیگ.

The MS is defective and folios have been misplaced in many places, also a large number of folios are missing

Presented by A. F. Sayyid Muhammad of Sam, Patna, on
7 6 17

No. 1909

fol. 144, lines 15 size $7\frac{1}{2} \times 4\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

دیوان مجدد بہ

DIWÂN-I MAJDÛB

A copy of Majdub's Diwan See No. 352

Contents —

1 Qasidahs, beginning —

رد ساروی ترا الله اکسر شاهد است
گو دل حصم تو منکر ماش خیبر شاهد اس

Comp. No. 352, fol. 164^b

2 Gazals arranged alphabetically, beginning thus on fol. 13^b —

الہی عدک العاصی اناکا الح *

3 Muhammasât, fol. 126^b beginning —

حس را آئینہ درکار بود الح *

4 Tarjî'ât, fol. 127^b, beginning —

ای شرق تو رہنمای دلها الح *

5 Maṣnawî, fol. 131^b beginning —

چہ پیچھی دریں عالم پیچ پیچ *

6 Chronograms, fol. 136^b beginning —

چون والد کمیته طواف مدینہ کرد الح *

7 Rubâ'îs, fol. 137^b, beginning —

دست تو چہا کہ ما در حیدر کردا الح *

The MS is not free from clerical errors

Written in ordinary Ta'lîq

The general appearance of the MS suggests that it was copied in the latter half of the 18th century, and in support of this view we

find the signature of the poet Ḥazîn (*d.* A.H. 1180=A.D. 1766) at the beginning and end of the copy.

No. 1910

fol. 52; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

نیرنگ عشق.

NAVRANG-I 'ISHQ

A copy of Ḡanîmat's Nayrang-i 'Ishq. See No. 367.

Beginning as usual:—

* بنام شاهد نازک خیالان الخ

The copy is in a damaged condition. There is a lacuna after fol. 23^b.

Written in ordinary Nasta'liq.

Dated 2 Jumâdâ II, 1176 Faşlî, the tenth regnal year of Shâh 'Âlam.

Scribe: امام الدین.

No. 1911

fol. 44; lines 18; size 9×5 ; $7\frac{1}{4} \times 3\frac{1}{4}$

The Same

Another copy of Ḡanîmat's Nayrang-i 'Ishq; beginning as usual:—

* بنام شاهد نازک خیالان الخ

Written in careless Ta'liq.

Dated 28th Muḥarram, A.H. 1138.

No. 1912

fol. 121; lines 13; size $9\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$

دیوان شوکت

DÎWÂN-I SHAUKAT

A copy of the Dîwân of Shaukat of Bukhârâ. See Nos. 357-359.

Beginning as in Nos. 358 359 —

* الہی رنگ تائیری کرامت کی فعادم را الخ

The *Diwân* consists of *Gazals*, arranged in alphabetical order. *Rubâ'is*, fol 115^a, beginning —

* متشین درمیں پتھر ح گردان مفہیں الخ

Mufridât, in alphabetical order, beginning on fol 116^a —

* سفیدی میرود را سر کویش ز دیدارم الخ

The copy is incomplete.

Written in good *Nasta'liq* within gold and coloured borders with an illuminated head piece and a double page 'Unwâن'.

Not dated, 18th century.

Presented to the library by "Khudâ Bakhshî" (Salâh ud Dîn)
1-11-10

No. 1913

fol 56, lines 17, size 9 $\frac{1}{2}$ x 5 $\frac{1}{2}$, 7 $\frac{1}{2}$ x 3 $\frac{1}{2}$

دیوان ناصر علی

DÎWÂN-I NÂSIR 'ALÎ

A copy of the *Diwân* of Shaykh Nâsir 'Ali, who adopted the *takhallus* 'Ali. See No. 363.

This copy containing *Gazals*, arranged alphabetically, ends with a few *Rubâ'is*.

Beginning as in No. 363 —

* محمد حادثہ دارہ الخ

Written in ordinary *Nasta'liq* within red borders

Dated A.H. 1200

Scribe علی.

A seal, bearing the inscription هنرمند سعای, and dated A.H. 1224, is found at the end of the copy

No. 1914

foll. 63; lines 13; size $10\frac{3}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$

دیوان اشرف

DÎWÂN-I ASHRAF

A copy of Mullâ Muhammâd Sa'îd Ashraf's Dîwân. See No. 368. Beginning with Gazals in alphabetical order:—

جز نبی و ولی بحق راه مدان خدایرا الخ *

Fards in alphabetical order; beginning on fol. 41^b:—

حلقه ذکر تو گرداب شد از گویند ما الخ *

Rubâ'îs and Fards intermixed; beginning on fol. 47^a:—

بجز دعای قدح نیست ورد خانه ما الخ *

Written in ordinary Nasta'lîq.

Dated Darbhângah, 25 Rajab, 1178 Faşlî.

Scribe: شیخ روح الله.

The MS. is in a damaged condition.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription سید نور الدین حسین خان، المرعشی الشوستری, is found on the title-page.

No. 1915

foll. 167; lines 17; size 9×5 ; 7×3

دیوان اش

DÎWÂN-I ASAR

The Dîwân of Shâfi'â, who adopted the *takhallus* Aşar.

Shâfi'â, with the *takhallus* Aşar, was a poet of great repute. He was born at Shîrâz, but spent a good deal of his time at Isfahân. He lost his eye-sight at an early age, but by constant association with eminent poets and men of learning he mastered the art of poetry. Sarkhwush in his *Kalîmât ush-Shu'arâ*, fol. 11^a, says that Aşar did not visit India, and that both Shâh *Gulshan* and Ârzû wrote Gazals

in imitation of each of the *Gazals* of *Aṣar*, and that, according to *Shāh Gulshān*, the *Gazals* of *Arzu* excelled those of *Aṣar*. He was a panegyrist to *Shāh Sultān Husayn* of Persia (A.H. 1105-1135=A.D. 1693-1722), in whose praise there are several poems in the *Diwān*. The author of the *Riyād uṣḥ Shū'ara*, fol. 42^a, says that the *Kulliyat* of *Aṣar* consists of ten thousand verses. There are conflicting statements regarding the date of the poet's death. *Sarkhwush*, *loc. cit.*, says that he was alive till A.H. 1105=A.D. 1693. According to Sprenger, *Oude Cat.*, p. 341, he died in A.H. 1113=A.D. 1701 and a still later date, viz., A.H. 1124=A.D. 1712, is given in the *Diwān* of *Siraj*, Sprenger, *Oude Catalogo*, p. 149. The author of the *Natā'ij ul Afkar*, p. 38, fixes the poet's death in A.H. 1121=A.D. 1709. There are several chronograms in the *Diwān*, the latest of which is A.H. 1114=A.D. 1702 (see fol. 67^b).

Contents —

Qasidahs, beginning on fol. 1^b —

شرح مجموعه صمع بو ددارد پایان
یک ریاعیس و ترکیب عذامر اسل

Elegies, beginning on fol. 38^b —

شد مضرم کرمهیں و اسل حیرد فعل الح *

Another series of Qasidahs, beginning on fol. 40^b —

ر عکس و قامت و رلک و دهلان سب چین الح *

Masnawis, the first beginning on fol. 47^a —

بعد شهدشاہ بیدار بحث الح *

Tarkib bands Qit'ahs etc., beginning on fol. 61^a —

ای اشک و آه مردم دانی مدد کبید الح *

Tarikhs and some Qit'ahs, beginning on fol. 63^a —

سجدشاہ دین شاہ سلطان حسین الح *

Gazals, in alphabetical order, beginning as in Ethe, Ind. Office Lib. Cat., No. 1656 —

دکش بوادی افتادگی تی حود را الح *

Ruba'is, beginning on fol. 128^a —

داری اگر آردوی کوثر نہ پیشَ الح *

The Dîwân is followed by some poems and verses of Tamannâ, Haydar and others.

A Maṣnawî, entitled قضا و قدر, by 'Âbid, begins thus on fol. 158^a :—

حکیمی از خردمندان حاذق

صحيح القول همچون صبح صادق

The Maṣnawî is followed by some Gazals of 'Âbid, beginning thus on fol. 163^a :—

* بسراری چه شد گر منصب منصور عالی شد الخ

Written in ordinary Nasta'liq with an illuminated head-piece and a double-page 'Unwân.

Dated 16 Shawwâl, the fifth regnal year of Muhammad Shâh.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

Another seal, bearing the inscription اعظم علی خان بیهادر, and dated A.H. 1199, is found at the beginning.

No. 1916

foll. 99; lines 12; size $9\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{3}{4}$

شرح گل کشتی

SHARH-I GUL-I KUSHTI

A commentary on the Maṣnawî Gul-i Kuṣhtî of Mîr 'Abd ul-Âl Najât.

Commentator: Ratan Singh Zakhmî رتن سنگه زخمی.

Beginning:—

بسجود صمدی جبهہ بر زمین نهاده ام و صلوات بر محمد و آل

محمد فرستاده ام ^{اللّٰهُ} *

The poet Najât and his Dîwân have already been noticed under No. 379.

The commentator and his work معیار الازمان on chronology have been noticed under No. 1061.

In the preface to the present work the commentator designates himself Ratan Singh, *takhallus* Zakhmî, bin Râi Bâlak Râm Bin

Rājah Bhagwān Sahāi راجه بھگوان سہائی and says that he wrote this commentary on the Maṣnawī Gul-i Kushti of 'Abd ul-Āl Najāt (here called Mīr Ahul 'Āl Najāt) in A.H. 1230=A.D. 1814 hy the order of his master Mīr Zā Muḥammad Ḥasan Qatil (see No. 434), and dedicated it to Ḡāzī ud-Dīn Haydar Khān, the eldest son of Nawwāb Sa'ādat 'Alī Khān of Awadh (d. A.H. 1229=A.D. 1814).

The date of completion of Najāt's Gul-i Kushti, given at the end here, is A.H. 1112=A.D. 1700.

The total number of verses commented upon is 291, hut unfortunately the commentary on the first eight verses is wanting in this copy on account of a lacuna after fol. 2.

The commentary was lithographed, with the poem, in Lucknow, 1881.

Written in fair Nasta'liq within gold borders with an illuminated head-piece.

It would appear from the page-marks that four folios are missing after fol. 2.

Dated 19 Rajab, A.H. 1232.

Scribe: لکھنی نوابن.

No. 1917

fol. 217; lines 15; size 9 $\frac{1}{2}$ x 5 $\frac{1}{2}$; 6 $\frac{1}{2}$ x 3

دیوان عالی

DIWĀN-I 'ĀLĪ

A very interesting Diwān containing the lyrical poems of the poet 'Ālī that he composed in imitation of several eminent poets. The Diwān is preceded by a preface due, most probably, to 'Ālī's son, who gives out his name, fol. 2^b, as ابراهیم عابد Ihrāhīm 'Āhid, and who says that he arranged the Diwān, entitled مجمع البحرين, by the order of his father.

Beginning of the preface:—

ناز پیرانی خیال که سخن را بشوختی انداز جلوه هوش فریبی

* دلده الخ

In the preface the author of the Diwān is called Amir 'Alā ud-Daulah Mar'ashi امیر علاء الدوّله مرعشی. It would appear from a statement on fol. 3^b that he held the post of a Wazir.

Several poets, bearing the *takhallus* 'Âlî, are in the *Tâdkirahs*, and one of them, said to have been the author of a *Dîwân*, is Mirzâ Abul Ma'âlî 'Âlî, who lived at the court of Farrukh Siyar, from whom he received the title of Wizârat Khân. He died, according to *Târikh-i Muhammadî*, Rieu, p. 1091, in A.H. 1128=A.D. 1715. See also *Hamîshah Bahâr*, Oude Catalogue, p. 126 and *Garcin de Tassy*, *Litt. Hind.*, vol. i, p. 191; *Mâkhzan ul-ârâ'ib*, p. 578.

Dr. Rieu *loc. cit.* while noticing a copy of the aforesaid 'Âlî's *Dîwân*, says that the poet belonged to a noble 'family of Nîshâpûr, which traced its origin to Farîd ud-Dîn 'Attâr, but the author of the *Mâkhzan* p. 582, treats this Abul Ma'âlî Ali of Nîshâpûr as separate from the poet of Farrukh Siyar's time, and does not ascribe any *Dîwân* to him, but remarks that he occasionally composed verses.

Again in the present *Dîwân* we find several *Gazals* of one Abul Ma'âlî, whose *takhallus* was Ma'âlî and not 'Âlî.

The *Gazals* are arranged in alphabetical order, and the arrangement is that each *Gazal* of a poet is followed by one or two imitative *Gazals* by 'Âlî.

The first of the *Gazals* of 'Âlî, occupying foll. 5^b—62^a, are in imitation of Jalâl Asîr and begin thus with a *Gazal* of the latter:—

* ای گلشن از بهار خیال تو سینهها الخ

The first one by 'Âlî begins thus:—

* ای روشن از فروغ تو مرآت سینهها الخ

Second series in imitation of 'Urfî, foll. 62^b—77^a; beginning (with 'Urfî's *Gazal*):—

* تحفه مرحوم نگیرد سینه افکار ما الخ

The next one, by 'Âlî, begins thus:—

* بسکه زیب هر چمن شد دیده خون بار ما الخ

Third series in imitation of Faydî, foll. 77^a—83^b.

Fourth series in imitation of Muhammad Sûfî, foll. 83^a—89^a.

Other poets imitated by 'Âlî are :

Nazîrî Nîshâpûrî, foll. 89^a—92^b.

Mîr Muhammad Mu'min Astarâbâdî, foll. 92^b—97^b.

Tâlib Âmulî, foll. 98^a—100^b.

Tâlib Kalîm, foll. 100^b—107^b.

Sâ'ib, foll. 107^b—115^a.

Mîr Abul Ma'âlî with the *takhallus* Ma'âlî, foll. 115^a—127^a.

Mullâ Shaydâ, foll. 127^a–130^b.
 Mullâ Farâj Ullâh, foll. 130^b–138^b.
 Mirzâ Nîzâm, foll. 139^a–140^a.
 Zâki Hamadânî, foll. 140^a–141^a.
Shaykh ‘Ali Naqî, foll. 141^a–142^a.
 Mirzâ Fasihî, foll. 142^a–142^b.
 Ahi, foll. 143^a–144^a.
 Nasir Hamadânî, foll. 144^a–144^b.
 Ahlî Shîrâzî, fol. 145^a.
 Muhammad Amir Mustagnî, foll. 145^a–146^b.
Khân Zamân Mahâbat Khân, foll. 146^b–149^a.
 Âqâ Shâpûr, foll. 149^b–150^a.
Mir Yâhiyâ Kâzîhî, foll. 150^b–151^a.
 Wahshî, foll. 151^a–152^a.
Khwâjagî Sharîf Muhaqqaq, foll. 152^a–153^b.
 Bâhâ Figâni, foll. 154^a–158^a.
 Wali Dasht i Bayâd, fol. 158^b.
 Hâfiz, foll. 159^a–166^b.
 Mawlawî Ma‘nawî, foll. 167^a–177^a.
 Kamal Ismâ‘il, foll. 177^a–178^b.
 Amir Khusrau, foll. 178^b–181^b.
 Salmân, foll. 182^a–182^b.
Shâzman, fol. 183^a.
 Mullâ Fauji, foll. 184^b–186^b.
 ‘Abd ur-Rasûl Istignâ, foll. 186^b.
 The Gazals are followed by ‘Âli’s Rubâ’is in imitation of Amir Ahi, Tâlib Kalîm, ‘Urfî, Mirzâ Ibrâhîm Adham, Sahâbî, Abul Ma‘âli 1 Sâbir, foll. 187^b–192^a.

Masnawis

Kamāl Ismā'īl, foll. 193^b–196^b
Faydi, foll. 196^b–209^b
Tāhh Āmulī, foll. 209^b–212^b.
'Urfī, foll. 212^b–214^b
Mullā Shaydā, foll. 214^b–217^b.
Written in fair Nasta'liq.
Not dated, 18th century.

أَنَّ الْمَرْحُومَ الْمُتَعَوِّرَ التَّاجِيَ مُحَمَّدَ حَسَنَ الْتَّكَلْبَنِيَّ مُحَمَّدَ عَلَىٰ
A note by a former owner found at the end of the copy, says that he purchased the MS. for Rs. 10 only.

Another note on the title-page, by Muḥammad Nûr ul-Ḥusayn of Shahrghâti, Bihâr, says that he presented the MS. to Maulavî Khudâ Bakhs̄h Khân Bahâdur (the donor).

No. 1918

foll. 120; lines 15; size $9 \times 5\frac{1}{4}$; 6×3

طسم حیرت

TILISM-I HAYRAT

A copy of Mirzâ Bidil's allegorical Maṣnawî Tilism-i Hayrat. See No. 382—iv.

Beginning as usual:—

* بنام آنکه دل کاشانه اوست الخ

Written in fair Nasta'lîq within coloured borders with an illuminated head-piece and a double-page 'Unwân.

Not dated; 19th century.

No. 1919

foll. 192; lines 10; size $8 \times 4\frac{1}{2}$; $5 \times 2\frac{1}{4}$

رباعیات بیدل

RUBÂ'IYÂT-I BIDIL

A very beautifully written copy of a collection of Bidil's Rubâ'îs. See Nos. 385—386.

The Rubâ'îs are arranged in alphabetical order; beginning:—

* حمد دو جهان سزا سست سلطانی را الخ

Written in beautiful Nasta'lîq within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1920

fol 290, lines (centre col) 17, margl col 34, size $11 \times 6\frac{1}{2}$, $8\frac{1}{2} \times 4\frac{1}{2}$

حربة حیدری

HARBAH-I HAYDARI

A very damaged, worm eaten and water stained copy of a Maṣnawī, entitled *Harhah-i Haydari*, composed in imitation of Firdausi's *Šāh Nāmah*

Author Mirzā Karam 'Ali

Beginning —

ثناں کے مستان کنند انسدا

دسام حدائیست جل و علا

The Maṣnawī deals with the history of 'Ali and his warlike exploits
The copy is hopelessly damaged The headings are faded and the
contents are illegible in many places

It would appear from the author's statement on fol 7^b that he
undertook the composition of the work in A.H. 1135=A.D. 1722 by
the order of one Nawwāb Sayyid Ahmad, whom he praises in several
places

On fol 9^b the author mentions the work حربة حیدری, full
particulars of which are given under Nos. 373-377

The poet's *takhallus* Karam appears in several places, and his
name Mirzā Karam 'Ali is given thus in the colophon —

تمام شد کتاب حربة حیدری من نصفیف میرزا کرم علی مرحوم
ببور جمعه تاریخ نوردهم شهر حماںی الارل سنه ۱۱۵۱ یک هزار و پیصد
و پنجاه و یک هجری نبوی موحّد فرموده گوهر سلک آل خورشید
حمل علی عمرانی ربور تاح تغیب نشیدن اتیم سخنداانی میر سید
شریف طہرانی بخط احقر العداد محمد حان علی دانشمندی *

It would appear from the above passage that the scribe
Muhammad Jān 'Ali Dāmushmandi transcribed the copy in A.H. 1151
at the request of one Sayyid Sharif Tahrāni

Written in fair *Nasta'liq* within coloured borders with an illu-
minated head piece and a double page 'Unwān

No. 1921

foll. 155; lines 14; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4\frac{1}{4}$

نجم الهدى

NAJM UL-HUDÂ

A versified tract on theological matters.

Author: Sayyid Muhammâd Mûsawî, poetically surnamed Wâlih
سید محمد موسوی متخلص به واله .

Beginning:—

زینت آغاز این فرخ کتاب

گشت از حمد کریم مسنتاب

The work consists of four *Kaukab*, each sub-divided into several *Lama'ah*. A list of the contents occupies the first two folios at the beginning.The name of the author appears thus on fol. 4^b:—

خانه بردش سلوک معنوی

والله سید محمد موسوی

And that of the title, on fol. 6^b:—

شد بسوی اوچ عرفان رهنمای

لاجرم نامش بود نجم الهدی

The date of composition of the poem, A.H. 1149=A.D. 1736, is expressed by the following chronogram on fol. 154^b:—

مصرع تاریخ ختم این بنا

عین معنی نسخه نجم الهدی

Written in ordinary *Nasta'lîq*.Dated 18th *Jumâdâ I*, A.H. 1301.The seal of Sayyid Khwurshîd Nawwâb of Patna is found at the beginning and end of the copy.

No. 1922

fol 52, lines 13, size 7×4 , $5 \frac{1}{2} \times 2 \frac{1}{2}$

عیایت نامہ

•INÂYAT NÂMAH

A collection of verses from ancient and modern poets, intended to be addressed to friends, relatives and others on suitable occasions, by Râsîkh, راسخ،

Beginning —

*سپاس یقیاس و شنای بی انتہا نثار حبادار یسب الْحَمْدُ

The author, who in the preface calls himself 'Inâyat Khân Rasîkh, son of Shams ud Daulah Lutf Ullah Khân Sâdiq Bahâdur Mutahawwar Jang' حنات خان راسخ بن شمس الدوّلہ لطف اللہ خان صادق متعہور جنگ, is mentioned in Rieu, p. 876, as the compiler of a collection of letters written by, or to, the Timuridas of India from Humâyûn to Bahâdur Shâh. His father, Lutf Ullah Khân who received the title of Shams ud Daulah Bahâdur Mutahawwar Jang from Muhammad Shâh, died under Ahmad Shâh. See Rieu *loc. cit.* See also No. 544 in this catalogue where Muhammad 'Ali Khân Ansârî, son of the author's brother Hidâyat Ullah Khân, is mentioned as the author of the *Bâhr ul Mawwâj*, a general history of India.

The date of compilation, given on fol. 2^b, is A.H. 1153 = A.D. 1740

The work is divided into fourteen *Bab*, each consisting of several *Fastl*, fully enumerated at the beginning.

The names of the poets quoted are written in red

Written in fair *Nasta'liq*

Not dated, 19th century.

The MS. once belonged to Muhammad Lutf 'Ali alias Safdar Nawwâb of Patna

No. 1923

fol 59, lines 12 size $8 \frac{1}{2} \times 5$, $5 \frac{1}{2} \times 3$

The Same

Another copy of Râsîkh's 'Inâyat Nâmah', beginning as usual —

*سپاس یقیاس و شنای بی انتہا الْحَمْدُ

Written in ordinary Ta'liq.

Dated, 'Azîmâbâd, 17 Rajab, the 22nd regnal year of Shâh 'Âlam.

No. 1924

foll. 80; lines 15; size 9×5 ; $5\frac{1}{4} \times 3$

دیوان قادری،

DÎWÂN-I QÂDIRÎ

This Dîwân, like that of Muhyî (see No. 350), is ascribed to the celebrated saint Shaykh 'Abd ul-Qâdir Jilâni, and an endorsement to that effect runs thus on the title-page: دیوان قادری تصنیف حضرت پیر دستگیر رضی الله تعالیٰ عنہ.

Beginning:—

ز بحرت قطره عالم ز جاهت جرعة دریا
مه از میر تو یک ذره خور از ماه تو با سودا

The Gâzals, which are of mystic character, occupy foll. 1^b, 72^b, and are arranged in alphabetical order.

The Dîwân ends with a few alphabetically arranged Tarjî'bands, the first of which begins thus on fol. 73^a:—

ای جزو نمای کل یکتا از جزو تو کل نمود همتأ

The author could not be traced, but a copy of the work, dated A.H. 1167, is noticed in As. Soc. Bengal, Cat. No. 905, and it is therefore evident that he flourished before that date.

Written in ordinary Nasta'liq on gold-sprinkled paper within gold and coloured borders with a double-page illuminated 'Unwân and a head-piece.

Not dated; 18th century.

No. 1925

foll. 396; lines 17; $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$

دیوان حزین

DÎWÂN-I HAZÎN

A valuable and beautifully written copy of Hazîn's Dîwân, containing an autograph note by himself on the title-page. For his life and works see Nos. 402-410.

A contemporary note on the title page says that this is an abstract of the poet's fourth Diwân حلامة الدول الرابع

Beginning with a preface —

انتتاح نامه نام آوران گیهان خدیبو سخن الخ *

In the preface the poet says that he completed this fourth Diwân, containing Qasidahs, Gazals, Qit'âbs and Rubâ'is consisting of 1,130 verses, in A.H. 1155=A.D. 1742

هزار یکصد و پنجمة و پنج هجری بود
که گشت سخنه دیوان چارمین سپری
قصیده و عزل و قطعه و ریاعی آن
هزار و یکصد و هشتاد ناشد از شمری

Contents —

(1) Qasidahs, beginning on fol 4^b —

غیر نقی عیرت یکنای بی همتلستی الخ *

(2) Muqatta'ât, beginning on fol 55^b —

با خاتم النبیین عصر خوار عالمی تو *

(3) Gazals in alphabetical order beginning on fol 69^b —

ای نام تو ریدم ریاها الخ *

(4) Miscellaneous Gazals, مختصرات عزلات, alphabetically arranged, beginning on fol 303^b —

اگر بیدم شمی در حواب دور حرد سالسی را

نعمتی میدکم تعبیر این خواب خیالسی را

(5) Rubâ'is in alphabetical order, beginning on fol 329^b —

شد صید حم رلف رسائی دل ما الخ *

(6) Chaman wa Anjuman, a Maṣnawî, see No. 402, fol 502^a, beginning on fol 351^b —

نام آنده آدر را چمن ساخت الخ

(7) Kharâbât, another Maṣnawî in an abstract form, beginning on fol 360^b —

ثناهاس پدر حریات را الخ *

(8) دیباچه مطعم الانظار Preface to the Maṣnawī Matmāh ul-Anzār ; beginning on fol. 373^b :—

بنام نگارنده هست و بود الخ *

(9) فرهنگ نامه Farhang Nāmah, another Maṣnawī ; beginning on fol. 377^b :—

بنام نگارنده هست و بود الخ *

(10) فاتحه و خاتمه تذكرة العاشقين the prologue and epilogue of the Maṣnawī, see No. 402, fol. 513^a ; beginning on fol. 387^b :—

ساقی ز مذی موحدانه الخ *

(11) خاتمه دیوان چهارم epilogue of the fourth Diwān, see No. 407, fol. 114^a (transcribed from the author's copy) ; beginning on fol. 395^b :—

هان ای دانش شگرفان الخ *

The following is the autograph note :—

ربنا اتنا من لدنک رحمة و هنی لنا من امرنا رشدنا *

زد نقش سخن سکه جاوید بنام

از صفحه دهها نشود محو کلام

نمه الواشق بعروة الله الوثقى محمد المشتهر بعلی الزاهدی

الجیلانی *

Written in good Nasta'liq within gold and coloured borders with illuminated head-pieces on foll. 1^b and 69^b and a double-page 'Unwān' on foll. 69^b and 70^b.

A portrait, most probably of Ḥazīn, is found on fol. 54^b.

Not dated ; apparently 18th century.

Scribe : عبد الصمد

Presented to the library by S. (Ṣalāḥ ud-Dīn) Khudā Baksh, the eldest son of the donor, 18-10-10.

No. 1926

foll 502, lines 15, size $9\frac{1}{2} \times 5\frac{1}{2}$, $6\frac{1}{2} \times 4\frac{1}{2}$

دیوان حزین

DIWÂN-I HAZÎN

A copy of the *Diwan* of Hazîn (*d. A.H. 1180=A.D. 1766*) See Nos 402-406

Gazals in alphabetical order, beginning as in No 402 —

دریں دریاگی بی پایاں الْحُجَّ *

مِنْعِرَفَاتٍ، fol 422^b, also in alphabetical order beginning as in No. 402, fol 586^a —

حَقْ تَعْلِيمٍ دَارِمُ الْحُجَّ *

رِبَاعِیَاتٍ، fol 471^a, in alphabetical order beginning as in No 402, fol 521^b —

اَیْ جَشْمٍ وَ چِرَاغٍ حَلَّ عَمَدَدَهُ مَا الْحُجَّ *

Written in ordinary Ta'liq.

Not dated, 19th century

According to a note on the title page the MS once belonged to one Munshî Sayyid Fadl i Husayn of Sindîlah

No. 1927

foll 142 lines 19, size $9\frac{1}{2} \times 6\frac{1}{2}$, 7×5

کلیات فوقي

KULLIYÂT-I FAUQÎ

A defective damaged and worm eaten copy of Fauqi's *Kulliyât*
A very good copy is noticed under No 416

Beginning —

اَمَا بَعْدَ نَكَهٍ مَا بَعْدَ نَدَائِهِ اُنْ رَسَالَةٌ اُسْبَى مُشَتَّمٌ بِرَالْحُجَّ *

The contents of the present copy agree very nearly with those of No 416, but the arrangement differs slightly

Written in different hands with additions on the margins

Not dated ; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1928

fol. 350 ; lines 24 ; size $8\frac{1}{4} \times 5$; 6×3

مجمع الاسرار

MAJMA' UL-ASRÂR

A poetical account of the Prophet Muhammed, the Caliphs, the Imâms, the celebrated saint Shaykh 'Abd ul-Qâdir Gilânî and others.

Author : گلام احمد

The MS. is defective at the beginning as well as towards the end. It opens abruptly thus :—

تَرَحِيم مَيِّكَنْد بَرَ حَال شَابِق
كَنْد مَعْشَوق رَا عَاشِق بَعاشِق

The work consists of three *Maqâlah*, as follows :—

Maqâlah I, history of the Prophet, Fâtimah, 'Alî and Hasan.

Maqâlah II, history of the martyrdom of Hasan and his attendants and relatives in the battle of Karbalâ, and other connected events ; beginning on fol. 134^b :—

بَاسْتَمَدَاد از الله و احمد
علی و فاطمه حسینی امجد

Maqâlah III, history of the Prophet's descendants and his wives, the fourteen Ma'sûmîns, the Imâms, the early Khâlifahs, the Tâbi'îns, and the Tab'i Tâbi'îns, the four Pîrs and the fourteen Khânwâdahs, etc. etc. ; beginning on fol. 253^b :—

بَحْمَد الله و نَعْت شَاه مَرْسَل
الآخر دفتر این سید و مَفْضَل

The date of composition, given at the end of the third *Maqâlah*, fol. 252^a, is A.H. 1182=A.D. 1768.

Written in ordinary Ta'liq with copious notes and emendations. The headings, in red, are indistinctly written.

Not dated ; 19th century.

No. 1929

fol 126, lines 17, size $10\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4$

دیوان فقیر

DÎWÂN-I FAQÎR

A copy of Shams ud-Dîn Faqîr's Dîwân See Nos 411-412

Contents —

Qasidahs, Tarjî' bands, Qit'ahs, etc, beginning —

ای غم عشق تو شوری در جهان ادداحته الخ *

Gazals in alphabetical order, fol 55^b, beginning —

ند آن همروگ در ریگ جمال دلخراں پیدا

چو مضمونی که لفظش گردد از حسن بیان پیدا

Written in ordinary Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshid Nawwâb are found at the beginning of the copy

No. 1930

fol 98, lines 17, size $10\frac{1}{2} \times 6$, $7\frac{1}{2} \times 4$

در مکون

DURR-I MAKNÛN

The story of the daughter of the Qaysar of Rûm, ملکه or خاتون, and the Imâm Hasan 'Ashârî, composed in A H 1169=A D. 1755, by the same Shams ud-Dîn Faqîr.

Beginning —

خداوند ره تعریض سما

سروری من ره توحید نکش

See Ethe Ind. Office Lib. Cat. No. 1710, Sprenger, Oude Cat. p 369.

Written in ordinary Ta'liq

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the end of the copy.

No. 1931

foll. 388; lines 21; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$

فتح نامه

FATH NÂMAH

An exhaustive versified history of the Bulûchî Chieftains or the 'Abbâsî Amîrs, also called Tâlpurs, of Haydarâbâd, Sind, especially of Mîr Fath 'Alî Khân.

Author: Mîr Shûbadâr Khân, میر صوبدار خان

Beginning:—

بنام خداوند فتح و ظفر
فراندہ بخت و عقل و هنر

A smaller history of the Tâlpurs, also written in verse, by مخدوم عظیم الدین شیرازی تبوی, حسینی شیرازی تبوی Muhammad 'Azîm ud-Dîn Husaynî Shîrâzî Tatawî, is noticed in Rieu iii, p. 1041 and A.S.B. Cat. (Curzon Collection), No. 303.

Our author mentions this history of 'Azîm on fol. 39^b, and makes disparaging remarks on its style, etc.

In several places the author designates himself by the simple name Mîr میر (see foll. 383^b, 387^b), and gives us to understand that he was the son of Mîr Fath 'Alî Khân (the hero of the poem). For instance on fol. 41^b he has this:—

زشمشہ میر میر وز اش عارم
بود جاوداں در جهان ایس سخن
.....
زه چون او پدر رزم جو آمدہ
زه چون من پسر مددح گو آمدہ
کرا در جهان همچنان شد پدر
کرا یاد گار است چون من پسر

پدر انچنان و پسر همچنین
محال اسے کايد بروی رمیں

Again, while giving admonitions to his son, the author says
(fol 378^a) —

پدر میر فتح علی خان مس
کرو هس اپن تارہ ستان مس
گلستان مس تارہ داشد ارو
گلم را سرح عارہ داشد ارو

In the colophon the full name of the author is given thus
امیر اس الامر معر الدولة معدن الملك نبورو حنگ صور صودار حان
(wrongly written) صودار حان (مودار حان)

The following genealogy, given at the end of the MS, will show
the author's descent —

شجرہ قالپران

میر محمد علی حان بن میر صودار حان بن میر فتح علی حان
بن میر صودار حان بن میر بهرام حان بن میر شبداد حان بن هونک حان
بن گکه بن شاهرو بن بخار بن دیکی or رنکی بن سعیر بن محمدید بن
ولاد بن نده بن سعیر بن بیرون بن محمدید عیسی بن ابراهیم بن ریا بن
هارون بن حسن بن عمر بن علی حان بن بور بند بن اسغیل یعنی
پهدو بن عالی بن شوت بن جلال حان بن حسن بن هونک بن پاپر بن
حعفر بن رانو بن هارون بن درس س محمد بن سرح ناج بن اقبال بن جعفر
بن ملوچ بن بدع رمان بن حمرة رضی اللہ تعالیٰ عنہ *

Contents —

Yâr Muhammad, the first 'Abbâsî Amir of Sind, fol 42^b.

Nûr Muhammad bin Yâr Muhammad, fol 43^b.

Muhammad Murad, a cruel and unjust ruler, fol 43^b.

Gulâm Shâh, fol 44^b.

Mîr Bahrâm (general of Gulâm Shâh) and his two sons Mir Bujâr
and Sûbadâr, fol 45^a.

Mîr Bahrâm and his exploits, fol 45^a.

Mîr Sûbadâr's night attack on شہر بندی، and the latter's death, fol. 59^a.

Death of Ǧulâm Shâh and the succession of his son Sarfarâz Khân who rebels against Bahrâm Khân. Death of Bahrâm Khân and Sûbadâr Khân, fol. 73^a.

Fathî Khân's attack on Sarfarâz Khân and the latter's flight to Haydarâbâd, fol. 91^b.

Accession of Ǧulâm Nabî. Arrival of Mîr Bujâr who defeats and kills Ǧulâm Nabî, fol. 105^a.

Ǧulâm Nabî Khân's brother 'Abd un-Nabî Khân kills the 'Abbâsî Chiefs Sarfarâz Khân, 'Aṭr Khân, Muḥammad Khân and Mîr Muḥammad. Mîr Bujâr, in consultation with Fathî Khân raises 'Abd un-Nabî Khân to the throne, fol. 122^b.

'Izzat Yâr Khân advances with an Afḡân army against 'Abd un-Nabî Khân, but is defeated by Mîr Bujâr Khân, fol. 128^b.

Death of Mîr Bujâr, by the treachery of 'Abd un-Nabî Khân, fol. 146^b.

Accession of Sâdiq 'Alî 'Abbâsî. 'Abd Ullah Khân and Fathî 'Alî Khân's attack on the Râjah of Jodlipûr, fol. 155^b.

'Abd un-Nabî Khân advances with a force under Rizq Khân but is defeated by Mîr Fathî 'Alî Khân. Death of Rizq Khân, fol. 170^a.

'Abd un-Nabî Khân seeks help from the Afḡân king Tîmûr Shâh and advances with an army under Madad Khân Afḡân, fol. 185^b.

Death of 'Abd Ullah Khân, Fathî Khân and Mirzâ Khân, fol. 203^b.

Mîr Fathî 'Alî Khân's victory over 'Abd un-Nabî, fol. 219^b.

'Abd un-Nabî's letter to Mîr Fathî 'Alî Khân and the latter's reply, fol. 242^a.

Death of Mîr Ǧulâm Muḥammad, brother of Suhrâb Khân, fol. 294^b.

Accession of Mîr Fathî 'Alî Khân and his history, fol. 304^b.

Fathî 'Alî Khân takes steps against Bakhtyâr Khân at the entreaties of Faḍl 'Alî Khân, fol. 309^a.

Fathî Abâd, founded and built by Fathî 'Alî Khân, fol. 331^a.

Advance of Ahmad Khân Nûrzai by order of Tîmûr Shâh in aid of 'Abd un-Nabî. Defeat of Ahmad Khân, fol. 334^b.

Mîr Fathî 'Alî Khân makes Haydarâbâd the seat of his government, fol. 358^a.

Fathî 'Alî Khân's death, fol. 364^a.

The date of completion of the work, given at the end, fol. 387^a, is A.H. 1254=A.D. 1838.

پس لر هجرت مرسل کردگار
هرگز و دو صد رسم و پنجه و چار

The above date seems to be doubtful, since the line bears the mark of scratching and the words, مرسل کردگار have been supplied in a later hand. According to the colophon the scribe میات الله transcribed the copy at Dum Dum, Calcutta, by the order of Mir Muhammad 'Ali Khan (grandson of Fath 'Ali Khan, the hero of the poem)

The colophon runs thus —

حس العرمان امیر محمد علیخان تالپور کتاب فتح
نامه تصنیف میر صوبدار حان علیه الرحمة از دس حقیر اضعف
الاعداد صیاد اللہ واقعه تاریخ سب و یکم ماه جیس سده ۱۳۵۳ در
دمدمه تعلقہ برهس شان کلکتہ حسن ارتسام و حلوا اتمام یاس و فقط *

Written in fair Nasta'liq. The first two folios are in a later hand.

No. 1932

fol 9, lines 14 size $6\frac{3}{4} \times 4\frac{3}{4}$ $4\frac{3}{4} \times 2\frac{3}{4}$

مشوی نصیر

MASNAWI-I NASIR

A beautiful *Masnawî* by Nasir

Beginning —

شی نایو حوانی گف پیری
کهن دردی کشی صانی صمیری

Lutf 'Ali Beg Adur, who enjoyed the company of Nasir, quotes the entire *Masnawî* in his *Ātash Kadah*, pp 543-549, and gives the following particulars of the authors

Mirzâ Nasir's father Mirzâ 'Ahd Ullah Tahîh, an eminent physician, was a descendant of Mirza Sayyid 'Ali Husaynî Haffaf, a member of a noble Sayyid family of Isfahân. Nasir was well versed in theology, philosophy, and mathematics, and enjoyed the reputation of being the best physician of his age. He was skilled in Arabic and

Persian poetry, and died in A.H. 1192=A.D. 1778. See also Şuh-i Gulshan, p. 524.

This interesting Maṣnawī was copied from the Ātash Kadah by the order of Maulavi Shihâb ud-Dîn Khudâ Bakhsh Khân (the second son of the donor), the then Librarian of this library.

Written in beautiful Nasta'liq within coloured borders with an illuminated head-piece.

Dated Bânkîpûr, 11th of Ramadân, A.H. 1321.

Scribe: فضل الباري.

No. 1933

fol. 17; lines 11; size $9\frac{1}{4} \times 5\frac{3}{4}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

مثنوی احسن

MAṢNAWÎ-I AHSAN

A poetical account of the Christian Sharhîl's conversion to Islâm at the hand of 'Alî, the fourth Caliph.

Author: Abul Hasan (with the *takhallus* Hasan) bin Mîr Murtadâ ul-Husaynî ul-Aftâsî ul-Tafrîshî (المتخلص به حسن) بن میر افتاسی العسینی الفطسی التفرشی.

Beginning:—

* بسم الله الرحمن الرحيم مفتاح اسرار علي العظيم
الحمد لله رب العالمين و العاقبة للمتقين اما بعد هذه
المسايل شرحيل بن جوان النصراوي قد سالها عن ابي بكر الخ *

The poem is preceded by a short preface from which we learn that one day a Christian, named شريحيل بن جوان, put several questions to Abû Bakr, the first Caliph, who, it is said, finding them too difficult to answer, directed Sharhîl to go to 'Alî, the fourth Caliph. Accordingly Sharhîl approached 'Alî and put his questions to him. Without any hesitation, 'Alî answers all the questions to Sharhîl's entire satisfaction. Sharhîl then embraces Islâm at the hand of 'Alî.

The author adds further that the original account was in Arabic, and that at the request of his master Amîr Fakhr ud-Dîn 'Alî ul-Husaynî he translated it into Persian for the use and benefit of those who did not know Arabic.

The poem itself begins thus on fol. 2^a :—

بِنَامِ آنَّهُ شَبَّهَ اُو رَوَّا نِيَسْتَ
جَهَانِرَا غَيْرَ ذَاتِ اُو خَدَا نِيَسْتَ

According to the concluding line the poem consists of 277 verses.

From a statement on fol. 4^a it would appear, that the author wrote this work in India. In the following verse on fol. 6^a he adopts the *takhallus* *Ahsan* :—

کَهْ صَاحِبْ نَفْرَقَانْ دَافِشْ وَفَنْ
بَگْرِيْنَدْ هَرْ زَمَانْ لَحْسَنْ بَرْ اَحْسَنْ

On the title-page the *Maṣnawī* is called *مُثْنَوِيْ حَسَنْ*.

Written in fair *Nasta'liq* within gold borders with an illuminated head-piece.

Not dated; 18th century.

No. 1934

fol. 259; lines 14; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$

دِیوانِ وَاقِف

DÎWÂN-I WÂQIF

The *Diwân* of *Wâqif*. See Nos. 424-426.

The present copy contains the poet's *Gazals*, arranged in alphabetical order, a *Tarji'hand*, and a *Mukhammas*.

Beginning :—

اَى بِنْزِمْ شَرْقْ تَرَالْخْ *

Tarji'hand, beginning on fol. 248^a :—

اَى زَلْفْ تَوْ عَنْدَرِبِنْ كَمْنَدَسِيْ الْخْ *

Mukhammas, beginning on fol. 258^a :—

تَرَا مشَكَلْ كَشَا دَانْسَتَهْ بَرَدَمْ الْخْ *

Written in fair *Nasta'liq* within coloured borders with an illuminated head-piece.

Not dated; 19th century.

No. 1935

foll. 126; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$

دیوان حسن

DÎWÂN-I HASAN

A Dîwân by a poet who adopts the *takhallus* Hasan.

Several poets, bearing the *takhallus* Hasan, are mentioned in the *Tadkirahs*, and it is difficult to say which of them the present is. On fol. 2^a we find a reference to Hilâlî (*d. A.H. 936=A.D. 1529*). Dr. Sprenger, *Oude Cat.*, p. 233, mentions a Hasan as the author of a Dîwân, and it is probable that this Hasan is identical with him. According to Sprenger, Mîr Ǧulâm Hasan of Dihlî (with the *takhallus* Hasan), whose ancestors belonged to Harât, was a son of Mîr Ǧulâm Husayn Dahik. In his early life he went to Oude and enjoyed the patronage of Nawwâb Sardâr Jang and of his son Mirzâ Nawâzish 'Alî Khân. He is the author of a Dîwân of 8,000 verses and of a *Tadkirah* of *Rekhtah* poets, but his famous work is the *بدر منیر*. He died in A.H. 1205=A.D. 1990.

The Dîwân consists of Gazals in alphabetical order and a few Rubâ'îs.

Beginning with Gazals:—

نبوی گر مشابه صورت ش ابروی جاناز را
نگشتی ابتدا از مدد بسم الله قرآن را

Rubâ'îs, beginning on fol. 124^a:—

* زاهد بطوف کعبه میرفت براه الخ

Written in ordinary *Tâ'liq*.

Not dated; 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy. Two seals, one of Karam Husayn, dated A.H. 1239 and the other of Tafaddul Husayn, dated A.H. 1242, are found on fol. 1^b.

No. 1936

fol. 424 lines 16-19 size $9\frac{1}{4} \times 5\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{2}$

کلیات نقی

KULLIYÂT-I NAQÎ

The poetical works of Naqî Murzâ 'Ali Naqî Khân, with the *taâllâlus* Naqî, was the son of Muhammad Qâsim Khân bin Fadilat Khân. He was born at Lahrur, but was brought up and educated at Azimabâd (Patna). He received training from Shaykh 'Ali Hazîn and Muhammad 'Iwâd of Jaunpûr. He was well versed in various kinds of poetry, and his *Diwân* consists of about ten thousand verses. He also adopted the *taâllâlus* *Lisân*.

From a chronogram on fol. 103^a it would appear that his father Muhammad Qâsim, with the *taâllâlus* *Zarâfat*, died in A.H. 1179=A.D. 1765 (see also fol. 344^a).

Internal evidences show that the poet spent a good deal of his time in Bengal, especially in Caleutta, on which he writes several poems. In one of his poems, fol. 405^b, he praises the then Governor General Warren Hastings.

There are several chronograms in the work, the latest of which (fol. 103^b, margin), expresses the date of the death of 'Ali Ibrâhîm Khân (the author of the popular work *Suhuf-i Ibrâhîm*, see No. 708), in A.H. 1208=A.D. 1793.

Contents —

Preface, beginning —

سپاس یتعدد و عد سخن آورینی که انسان را صعب بطق الح*

(1) Elegies, beginning on fol. 2^b —

نا دلم طرح سپاسش درمیان انداخته

حوش کمندی از رمیں برآسمان انداخته

(2) *Muqatta'ât*, *Târîhs* and miscellaneous poems, fol. 78^a-103^a.
(3) Elegies, fol. 103^a, beginning —

امروز بلند اس بهر حادی اعلان الح*

(4) *Gazals*, in alphabetical order, beginning —

نظام آن سخنگو نامه دل میکنم ادشا

که نامش تاج عرب میدهد برق نکلم را

(5) متنفقات, fol. 322^a; beginning:—

فنا گردد بقا گر متعدد کردی بآن یکتا الخ *

(6) Rubâ'îs, fol. 333^a; beginning:—

ای زاتش غم سوز نواز دل ما الخ *

(7) مخزن النصائح, *Makhzan un-Nâshâ'ih*, a Maṣnawî in imitation of Sa'dî's *Bûstân*; beginning with a short preface on fol. 339^b:—

حمدًا لذى العز و العلى و السلام على خليله سيد الانبياء الخ *

The poem itself begins thus on fol. 340^a:—

خدايا جهان رشحه فيض تست الخ *

According to the concluding line the poet completed the Maṣnawî in A.H. 1200=A.D. 1785.

(8) نتيجة الشوق, *Natîjat ush-Shauq*, a Maṣnawî poem on the Holi festival; beginning with a short preface on fol. 388^a:—

سپاس بیچو ذی که از رنگریزی قدرتتش عروسان گلستان سرخ پوش

الخ *

The poem begins thus on fol. 388^b:—

خداوندیکه باع عالم کون الخ *

(9) مخبر الغافلين, *Mukhbir ul-Ğâfilîn*. A short Maṣnawî, being the love story of a youth named Hasan Ridâ; beginning on fol. 399^b:—

..... سنت سپاس بیحد و عد

..... شائشة آنچه ناب امجد

(10) موقظ النايمين, *Mûqîz un-Nâ'imîn*. Another short Maṣnawî on admonitions; beginning on fol. 401^b:—

بعد حمید یگانه مطلق

میدهید گفتگو چندین رفق

(11) در وصف برشکال, *Dar Wasf-i Barshkâl*. A Maṣnawî in praise of the rainy season; beginning on fol. 403^a:—

زهی ایام و عهد برشکالی

که عالم راست زان فرخنده حالی

(12) لذة الطالبين, *Laddat uṭ-Ṭâlibîn*. Another Maṣnawî on love matters; beginning on fol. 404^a:—

توان لب محمد گسی برکشورد
که ارجف ترین حلقو نمود

(13) مثنوی در مدح وارن هنستین (Maṣnawi dar Madh-i Warren Hastings). A Maṣnawi in praise of Warren Hastings, Governor-General of India, beginning on fol 405^b —

ن سم لبک عنوان مقصد طرار
سخن را ملیم مدینگو سار

The concluding lines contain the date A.H. 1196 with its equivalent A.D. 1782

(14) عربة الناغرین, 'Ibrat un Nāgrin A Maṣnawi on the poet's love with a woman whom he met on the way. She was bitten by a poisonous snake and died in his presence. Beginning on fol 406^b —

حداریدا بعشق انشیں حیری
ساغ داغ دل ده رنگ و هم سوی

(15) قصاو قدر, Qadā wa Qadr Another Maṣnawi, a love romance, beginning on fol 410^b —

شایسته شناسی ران یگاده
دارد همه چیز در حیرانه

(16) در عمو بارش بنگال, A satirical Maṣnawi on the rainy season of Bengal, beginning on fol 414^a —

که دیده چدیز و کرا همس باد
دریز عالم کون پر ار مسک

(17) مطائب, Mutāyabāt or pleasantries, beginning on fol. 415^b —

یکی ار اهل دفتر صاحب حاہ
عروی کرد ما یک شوچ چون مساه

The work ends with some pieces of ornate prose.

There are copious emendations and marginal additions written in Nim Shikastah, most probably by the author himself.

Lacuna after fol 96^b.

Written in fair Nasta'liq

Not dated, 19th century.

The seals and signatures of Nawwâb Sayyid Vilâyat 'Âlî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 1937

foll. 257; lines 15; size $14\frac{3}{4} \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{4}$

دیوان قتیل

DÎWÂN-I QATÎL

A copy of Mirzâ Qatîl's Dîwân, consisting of Gazals arranged in alphabetical order. See Nos. 434-435.

Beginning:—

گه پری گه آدمی گاهی ملک خوانم ترا
پایگه برتر ازان داری که میدانم ترا

This copy ends with the Mukhammas found on fol. 279^b of No. 434; beginning:—

* روانم تو راحت ذکر

Written in bold Ta'lîq with an illuminated head-piece and a 'Umwân.

Dated Rabî' II, A.H. 1212.

The seals of Nawwâb Sayyid Vilâyat 'Âlî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

(Nos. 1938-1940)

foll. 55; lines 15; size 13×8 ; $8 \times 4\frac{3}{4}$

A collection of three poetical works of the celebrated Urdû poet Inshâ (d. A.H. 1233=A.D. 1817), who has been already noticed in connection with his grammatical work دربایی لطافت; see No. 786. A very good account of the poet and his works is to be found in خمخانہ جاوید vol. i, pp. 467-475.

I

fol 1-23

No. 1938

دیوان اشا

DİWÂN-I INSHÂ

Insha's Persian Diwân containing Gazals arranged in alphabetical order

Beginning —

ای عشق قطع کرده ره سلسیل را

ار ما سلام شوق رسان حسریل را

II

fol 24^b-54^b

No. 1939

شیر و بیرنج

SHİR WA BIRINJ

A poem in imitation of Baha ud Din 'Amuli's *Nan wa Halwâ* (see No. 291)

Beginning —

سمک المحمود نا رب الفاقع

انس خلاق السحاب و الشفق

Baha ud Din's *Nan wa Halwa* the name of the present poem and of its author are mentioned thus in the following concluding lines, fol 29^a —

چون بهائی نان و حلوا گفتند سود

گوهر معنی رهمنا سمعتند سود

نسخه شیر بربخش در حواب

گفت اشاهم ملی نا آب و تاب

In the same place the author states that he completed the poem at the beginning of Shawwâl A.H. 1205=A.D. 1790, which year is expressed by several chronograms, viz. *نیم آهندگ دل* — حرش سومن and *حرش مرج نم*

foll. 52^b-55^a

No. 1940

شرح مایة عامل

SHARH-I MI'AT 'ÂMIL

A poetical version of 'Abd ul Qâhir bin 'Abd uṣ-Raḥmân Jurjânî's
.H. 471 or 472=A.D. 1078 or 1079) popular Arabic grammar
'Âmil (see No. 1490).

Beginning:—

پس از میانک تحمید و نعت مل على
محمد و على آله بکو انشا

The work begins with a few introductory verses devoted to the
of Nawwâb Sa'âdat 'Ali Khân of Lucknow (A.H. 1212-1229=
799-1813), a great patron of the poet.

All the treatises are written in fair Nasta'liq by one scribe within
red borders with an illuminated head-piece and a double-page
beginning.

Not dated; 19th century.

(Nos. 1941-1943)

foll. 51; lines 16; size 10×6½; 7×4

collection of the same three works of Inshâ.

foll. 1^b-22^a

No. 1941

دیوان انشا

DÎWÂN-I INSHÂ

copy of the Persian Dîwân of Inshâ; beginning as in No.

* ای عشق قطع کرده راه سلسیل را الخ

II

foll 22^a-48^a

No. 1942

شیر و بیرنج
SHIR WA BIRINJ

Another copy of Insha's Shir wa Birinj See No 1939
Beginning as usual —

سمك المحمود الح*

III

, foll 48^b-51^a

No. 1943

شرح مایة عامل
SHARH-I MI'AT 'AMIL

Inshâ's poetical version of the Mi'at 'Amil. See No 1940
Beginning as usual —

پس از معاشر تحمد الح*

All these three tracts are written in ordinary Nasta hq by the same scribe

Dated 13 Ramadân, 1261 Fash

No. 1944

foll 233, lines 15 size 8 $\frac{1}{2}$ x 4 $\frac{1}{2}$, 5 $\frac{3}{4}$ x 3

مکات میشا

KULLIYÂT-I MANSHÂ

The prose and poetical works of Manshâ Manshâ, with his full name Khwajah Jalal ud Din 'Ali Khân, popularly called Mir Ahmad bin Najm ud Din 'Ali Khân حواجہ حلال الدین علی حل مسحیح میشا, was born at Lucknow He married the daughter of Mir Insha Allah Khan (see No 786), and in his youth came to 'Azimabad where he attached himself for some time to the services of Nawwab Shahamat 'Ali Khan Bahâdur He was a

pupil of the eminent poet Mirzâ Muhammad Husayn Qatîl. He was an excellent writer of refined prose and was also well versed in poetry. He lived for forty and a few years, and died at 'Azîmâbâd on 23 Rabî' II, A.H. 1255=A.D. 1839 and lies buried in the vicinity of Shâh Arzân's tomb. See Riyâd ul-Afkâr, fol. 102^b; Shâh-i Gulshân, p. 455.

Contents:—

Prose pieces; beginning on fol. 1^b:—

* تاجری از بازار ڈلشکار کمال بی زوال الخ

His letters, preceded by an introduction, begin thus on fol. 9^b:—

* سپاس بندگان خدائنا سزد که جان در بدن بخشیده الخ

The first letter begins thus on fol. 14^a:—

* نور مردمک شب زنده داران و شمع شبستان تهجد گذاران الخ

Introduction to the Dîwân of Ghazals, beginning on fol. 57^a:—

* عندلیب بوستان سخن بغزل خوانی حمد سخن آفرینی الخ

Ghazals, arranged in alphabetical order, begin thus on fol. 61^b:—

* حسن رخت از ابروی کچ گشته دوبالا الخ

The Dîwân of Qâşîdahs, preceded by an introduction which begins thus on fol. 109^b:—

* نقود نور آسود حمد پیشکش شیخنشاهیست عظیم الشان و

* اجل الخ

Beginning of Qâşîdahs, fol. 116^b:—

* عقلی بکنده هستی توگه نبرده راه الخ

Târîkhs, introduced by a preface; beginning on fol. 162^b:—

* شاخ قلم پیوند شجر طور از شگوفه باری اختران حمد صانعی

* است الخ

Rubâ'îs; beginning on fol. 186^b:—

* ای خالق جن و انس و غفار ذنوب الخ

Tarjî'bands, etc.; beginning on fol. 196^a:—

* هست منقول که یکروز بتول الخ

دوحة التاریخ، Dauhat ut-Târikh A treatise on the rules of composing Târikhs, consisting of five *Fara'*, beginning on fol 206^a —

شیخن سخنی لدیر حلوت که لدش دم حوانی دلیل بر
ل الح * ل

The MS ends with some miscellaneous pieces by Hazin
Written in ordinary Ta'liq.

Dated, fol 192^b, Shawwâl, A.H. 1249

Scribe محمد کاظم متخلص به شعا

No. 1945

fol 58, lines 13 size $10 \times 6\frac{1}{2}$, $8 \times 4\frac{1}{2}$

دیوان منشا

DÎWÂN-I MANSHÂ

A copy of Manshâ's Dîwân of Gazals arranged in alphabetical order, beginning with the introduction as in No 1944, fol 57^a —

عبدلیس بوستان سخن الح *

Gazals, beginning as usual, fol 5^b —

حسن رحم از ابره که گشته در دنیا الح *

Written in ordinary Ta'liq

Not dated, 19th century

No. 1946

fol 119, lines 13, size $7\frac{1}{2} \times 4\frac{1}{2}$, 6×3

دیوان برشته

DÎWÂN-I BIRISHTAH

A copy of Birishtah's Dîwân See No 438

Gazals, in alphabetical order, beginning on fol 1^b —

در کتاب عشق میخستید نسم الله را الح *

Wâsûkhîts, fol. 98^a; beginning:—

دوستان میکشدم الخ *
Mukhammas, fol. 102^a; beginning:—

پیر مغان بجز تو فریادرس نداریم الخ *

Mukhammas on Qatil's Gazal; beginning on fol. 101^b:—

یار آئینه رخی، معحو تماشی تو شد الخ *

beginning on fol. 104^b:—

کردست شاخ گل بچمن با غبان قلم الخ *

نامه; beginning on fol. 106^a:—

ای همایون نامه بر باد صبا الخ *

Qasîdah, fol. 112^a:—

کلکم رگ شاخ زعفرانست الخ *

Târikhs, fol. 117^a.

Written in ordinary Ta'liq.

Not dated; 19th century.

A seal, bearing the inscription محمد حسین خان, and dated A.H. 1224, is found on the title-page.

No. 1947

fol. 92; lines 10; size 8 $\frac{3}{4}$ x 5; 5 x 3

دیوان راحت

DÎWÂN-I RÂHAT

The Dîwân of Râhat, containing Gazals in alphabetical order. Beginning:—

بنا ز فرقت خود پیر کرده ما را

دوتا ز غم قد چون تیر کرده ما را

No account of the poet is given in any Tâdkirah, and it is difficult to ascertain the period in which he flourished. In two places, foll. 34^a and 64^b, he refers to the eminent poet Zuhûrî (d. A.H. 1025=A.D. 1616). It is, therefore, evident that he flourished after that date.

In the conclusion there are several Tâdmîns on the Gazals of Hâfiż. The Tâdmîns, each in the form of a Mukhammas, begin thus on fol. 167^a:—

دیده ام در گلستانی گز ارم مد عار داشت
 سبزه نر هر گوشته چون زمرد (sio) کار داشت
 بر سر نخلی که از وی سده در دل خار داشت
 بلبلی برگ گل خوشبرگ در منقار داشت
 و بدران برگ و فول خوش نالهای زار داشت

Foll. 1-16 (margin). A few *Gazals* from the *Kitab* of *Sa'di*.
 See No. 91, XV. The *Gazals*, not arranged in alphabetical order,
 began thus.—

اگر تو فارغی از حال دوستیل یارا
 فراغت از تو میسر نمیشود ما را

corresponding to fol. 135^b, No. 91.

The *Diwan* of *Râhat* is written in fair *Nasta'liq* within gold and
 coloured borders, and the *Gazals* of *Sa'di*, in *Nim-Shikastah*.

In several places folios have been left blank.

Not dated, 19th century.

No. 1948

fol. 23, lines 15; size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{1}{2}$

دیوان فرحت

DIWÂN-I FARHAT

A small collection of miscellaneous poems. The poet's *takhallus* *Farhat* appears in several places. No satisfactory account of the poet is found in any *Taqhîrah*. In a *Qasidah* on fol. 11^a he praises *Shâh* *Amîr ud-Dîn*, the great-grandfather of the present *Sâjjâdah Nashîn* (attendant) of the tomb of *Shâraf ud-Dîn Ahmad Munayrî*, the celebrated saint of *Bihâr*.

The preface is torn and damaged in many places and is also incomplete. It begins thus—

* طوطیان شیرین گعنار گلستان مقال نعمه سرائی حمدش الخ.....

The preface is followed by a *Maṣnawî* containing a description of female-beauty.

Gazals in alphabetical order ; beginning on fol. 13^b :—

* امام مقتدای سلک آسان کرد مشکلها الخ

Written in ordinary Ta'liq.

Not dated ; 19th century.

No. 1949

fol. 105 ; lines 13 ; size $10 \times 7\frac{1}{4}$; $8 \times 5\frac{1}{2}$

فتکنامه انگریز

FATH NÂMAH-I ANGRÎZ

A poetical account of the Great Mutiny in India in 1857.

Author : Farâsû فراسو.

Beginning :—

در نظم سفتم بنام خدای کریم و رحیم است و هم رهنمای

The author, a Christian, was an eye-witness of most of the events narrated by him, and himself suffered a great deal. After praising God and the Christ he eulogises the Empress—Queen Victoria and the European Officials in India, after which he begins with the history of the Mutiny on fol. 17^b.

On fol. 11^a he says that he commenced to write the work on 9th May, 1857. The poem is also styled ظفر الظفر, on fol. 1^b.

Written in fair Nasta'liq.

19th century.

No. 1950

fol. 28 ; lines 20 ; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3

(مثنوی خیالی)

(MAŞNAWÎ-I KHAYÂLÎ)

A maşnawî poem on soul and its influence on the human body and mind.

Author : Kewal Kishan, poetically surnamed Khayâlî کیوال کشن
المتخلص به خیالی

Beginning —

حمد بیعد واحد خلاق را گردگار انفس و افق را

The poet, who gives out his name, fol 5^a, as كبرل کش, adopts the *takhallus* *Khayâlî* (fol 6^a, 7^a), and says that he belonged to Gujarat. He further adds that he came to *Kanchanpûr*, where he met Qâdir Husayn Khan, *Shâh Fattah* and *Sâ'îd Yâr Khan*, all of whom he praises highly.

The Maṣnawi, to which no title is assigned, begins with the praise of God, the Prophet, Ali and the great saint *Shaykh 'Abd ul-Qâdir Jilâmi*, after which the poet eulogises *Shâh Zayn ud Din Qîdirî*, the spiritual guide of Qâdir Husayn Khan, and says that he wrote the poem at the desire of the latter.

Written diagonally in ordinary *Nasta'liq*

Not dated, 19th century

A note at the end says that the MS once belonged to *Gulâm Husayn Khan*, son of *Qâdir Husayn Khan*, that is to say, the son of the poet's patron

No. 1951

fol 27, lines 6, size 12×6½, 6½×3½

مشوی مهری

MASNAWI-I MIHRI

A poetical description of female beauty in the form of a Maṣnawi poem.

Author *Mihri* مهری

Beginning —

ای س چانک و شیرین حرکات حلوه نار تو چون اب حیات

The name of the author is not given in the work, but in the concluding line his poetical *nom de plume* مهری appears thus —

دور و شہ مهری سی قاب و توان کرده نام حوش تو ورد رسان

This *Mihri*, with his original name *Sayyid 'Ali*, must not be confounded with the well known poetess *Mihri*, who flourished in the reign of *Shâh Rukh* (see *Riyad ush Shu'ara*, fol 378^b, etc.). The entire Maṣnawi, with a meagre account of the poet, is to be found in *Nigarâstân i Sukhan*, pp 107-114. See also *Majma' un Nafa'is*, fol 426^b, *Riyad ush Shu'ara*, fol 402^a, etc.

Written in clear Nasta'liq on ornamented pages.

Not dated; 19th century.

Scribe: حافظ.

No. 1952

foll. 8; lines 15; size 9×6 ; $6\frac{1}{2} \times 3\frac{1}{4}$

(مثنوی)
(MAŞNAWÎ)

A Maşnawî poem by an anonymous author, most probably of the 19th century, composed in praise of one Tufayl Ullah طفیل الله. نامه راست.

The Maşnawî is followed by two Qasîdahs, also in praise of the same man.

Beginning:—

بنامی که سرزمانه نامه راست راجی ازان نام هر نامه راست

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1953

foll. 8; lines 15; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$

مطلع الانوار

MATLA' UL-ANWÂR

A Qasîdah, entitled Matla' ul-Anwâr, written in praise of Shâh Ni'mat Ullah Qâdirî, preceded and followed by a few short poems of Sufic tendency.

Author: Tapân طپان.

Beginning:—

* روزی بدلم خیال آمد الخ

The Qasîdah itself begins thus:—

مرا که پا نگذارم درون هیچ حصار ز شکوه فلک و اخترو زمانه چه کار

The author does not reveal his original name, but gives his *nom de plume* as Tapân (see foll. 2^a, 4^b). It is doubtful whether Shâh Ni'mat Ullah Qâdirî, in whose praise the Qasîdah is written, is

identical with Shaykh Ni'mat Ullah Sarhindi Qadiri, who was a Khahfah of Miyanmir Lahauri (*d* A.H. 1015=A.D. 1605), and who, according to Khazinat ul Asfiya, p. 137, died in A.H. 1017=A.D. 1608. The name of Shaykh Ni'mat Ullah can be worked out by taking the first letter of each hemistich of the Qasidah (fol. 4^a)

At the end is found a short Qasidah, beginning thus on fol. 7^b —

اریض دیده دل حود بحر و کان مدم
حائی همه عیان و بحائی نهان مدم

Written in ordinary *Ta'liq*

Dated A.H. 1209

(Nos. 1954-1968)

fol. 313 lines (centre col.) 14, margl. col. 28 size 6½×3½ 5½×2½

A very interesting collection of selections from the *Diwans* and *Masnavi* poems of several eminent poets

I

fol. 1^b-51^b

No. 1954

دیوان وحشی

DIWĀN-I WAHSĪ

The *Diwan* of Kamal ud Din Wahshi of Bafiq. See Nos. 245-248

This copy consisting of *Gazals* in alphabetical order, begins thus like No. 248 —

ار کا کہرنا نگربرد ر بخ ما الْعَ

II

fol. 52^a-72^a

No. 1955

دیوان نادم

DIWĀN-I NĀDIM

Extracts from the *Gazals* of Nadim arranged in alphabetical order

Beginning :—

تا باغ از رخ تو شناسد شمیم را پیوند کرده است بزلفت فسیم را

Nâdim Gilâni was originally from Lâhijân. He came to India, where he enjoyed the learned society of the eminent poet Nazîrî. He was held in high estimation by Hâjî Muhammâd Jân Qudsî, who, it is said, purchased a verse of the poet for one *ashrafî*. According to the author of the *Natâ'ij ul-Afkâr*, p. 431, Nâdim also visited Bengal and Patna. He returned to Persia during the reign of Shâh Saffî. He died in the middle of the eleventh century A.H. See *Âtashkâdah*, p. 222; *Majma' un-Nafâ'is*, vol. ii, fol. 473^b; *Tâhir Nasrâbâdî*, fol. 139^a, etc., etc.

III.

foll. 72^b-194^a

No. 1956

دیوان امید

DÎWÂN-I UMÎD

The Dîwân of Qizilbâsh Khân Umîd, containing his Ghazals arranged in alphabetical order. See Nos. 396-397.

Beginning :—

* سراسر همچون مهر و ماه گردیدیم دنیا را الخ

The Dîwân ends with a few Rubâ'is, beginning :—

* در حشر شفیع ما نبی الله است الخ

IV.

foll. 194^b-209^a

No. 1957

منشورات فطرت

MÂNSÛRÂT-I FITRAT

The prose writings of Mûsawî Khân Fitrat. Mîr Mu'izz ud-Dîn, who at first adopted the *takhallus* Fitrat and subsequently Mûsawî, and also Mu'izz, has already been noticed in connection with his Dîwân. See Nos. 355-356.

Beginning —

سخاں اللہ ہرجند کہ دندہ فلم را اور مکھلاں دوات سرمه سلیمانی

میکشم الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالَمِينَ *

These pieces of prose writing consist of the poet's preface to his *Diwan* (see fol 1^b, No 355), and some letters the first of which is headed (fol 202^a)

عمرمہ داشت کہ بعثت عالمگیر بوشند آمد (fol 202^a)

The second (fol 202^b), is addressed to a friend whose name is not mentioned. The third and the fourth are not headed. The fifth (fol 205^a) is بعثت عدد اللطیف حل مرحوم برشتہ. The last three are also not headed.

V

fol 209^b-222^b

No. 1958

قصاید بطرت

QASÂ'ID-I FITRAT

The Qasidahs of the same *Musawi Khan Fitrat*
Beginning as in No 355 —

شہا رسور نالہ رام عحب مدار الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالَمِينَ *

VI

fol 223^a-285^a

No. 1959

دیوان بطرت

DÎWÂN-I FITRAT

The *Diwan* of *Musawi Khan Fitrat* consisting of *Gazals* in alphabetical order, with a *Mukhammas*, two *Tarkhs*, a *Rubâ'i* and a *Fard* at the end

Beginning of the *Gazals* —

حدودم گوش شهرت شد الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالَمِينَ *

VII

fol 285^b-291^b

No 1960

دیوان اسحاق

DÎWÂN-I ISHÂQ

Selections from the *Diwan* of *Hakim Jamal ud Din Abu Ishaq Hallaj* of *Shiraz*, commonly called *Abu Ishaq ul Atimah* (the poet of

foods) with the *takhallus* *Bushaq* (a contraction of *Abû Ishâq*) : حکیم جمال الدین ابو اسحاق المعروف به ابو اسحاق الاطعمه المتخلف به بسحق. He was a native of *Shîrâz*, and enjoyed the favour of Timûr's grandson Iskandar bin 'Umar *Shaykh* Mirzâ, who governed Fârs and Isfahân, A.H. 812-817=A.D. 1409-1415, was blinded by his uncle *Shâh Rukh* on the 2nd of *Jumâdâ I*, A.H. 817=A.D. 1414, and died the following year. *Abû Ishâq*'s poems, consisting of *Gazals*, *Rubâ'is* and *Maşnavîs*, describe various products of the culinary 'art, and it is said that he wrote them to stimulate the failing appetite of a friend, just as *Azraqî* wrote the *Alfiyah Shalfiyah* to restore the sexual power of his royal patron *Tûgân Shâh*.

According to *Tabaqât-i Shâh Jahânî*, Rieu ii, p. 634, *Abû Ishâq* died in A.H. 819=A.D. 1416. *Mir'ât ul-Âlam*, followed by *Natâ'ij ul-Afkâr*, p. 19, and some others, gives the date of the poet's death A.H. 827=A.D. 1423. A very good account of the poet and his works is given in Browne, Persian Literature under *Târtâr* Dominion, pp. 344-351. See also Rieu ii, p. 634 (where the poet's death is mentioned); *Daulat Shâh*, pp. 366-371; *Hâj. Khal.*, vol. v, p. 248; *Flügel*, vol. i, p. 415; etc.

The present selection begins with a parody on a *Gazal* of *Hâfiż* :—

بے پیشم چون خراسانی گذاری صحن یغما را
بیوی قلیه اش بخشم سمرقند و بخارا را

The *Gazals* are followed by a *Maşnavî* that the poet wrote, according to *Daulat Shâh*, in imitation of *Sa'dî*, beginning on fol. 287^b :—

* بر کنار سفرة صاحبدلی الخ

Some detached verses (Fards) are found at the end.

VIII.

fol. 292^a-313^b

No. 1961

دیوان شاهی

DÎWÂN-I SHÂHÎ

The Dîwân of *Âqâ Malik Shâhî*, consisting of *Gazals* in alphabetical order with two *Qit'ahs* and two *Rubâ'is* at the end. See Nos. 173-176.

Beginning :—

* آی نقش بسته نام خطت الخ

No. 1962

لیلی و مجنون

LAYLÂ WA MAJNÛN

Loves of Layla and Majnûn, by Maktâbî Shirâzî. No satisfactory account of the poet is given in any *Tâdkirâh*. Some say that he wrote a *Khamsah* in imitation of Nizâmi. His *Layla wa Majnûn* (the present poem) is highly spoken of by almost all his biographers excepting Sam Mirza, who in his *Tuhfâh-i Sâmi*, fol. 132^b, does not even mention the poem. *Khwâshgû* in his *Sâfinâh* (Eth., Bodl. Lib. Cat. Col. 212) says that Maktâbî was a contemporary of Jâmi. In the conclusion of his *Layla wa Majnûn* fol. 90^a, Maktâbî says that he composed it in A.H. 995=A.D. 1489 for which he gives the following chronogram —

چون مکتبی ایں کتاب نکشند تاریخ کتاب مکتبی بود

The words = کتاب مکتبی = 895

He further adds that the poem consists of 2,160 verses.
Beginning of the poem —

ای سر احديب ر اهار حلق ارل و اند هم او ار

For Maktâbî's life, see *Riyâd ush-Shu'ârâ*, fol. 378^b, *Majma' un-Nâfa'* 11, fol. 415^a, *Mâkhzan ul-Garâ'ib* 11, p. 800, *âtash Kadâh* p. 392, *Taqî Auhâdî* 11, fol. 692^a, *Nigaristân* 1 *Sukhan*, p. 101, etc., etc.

(margl col) foll 81^a-118^b

No. 1963

دیوان شریف

DİWÂN-I SHARÎF

The *Diwan* of Sharîf Tabrizî, consisting of *Gazals* arranged alphabetically. See No. 233.

Beginning —

سوی نیان نبوی تو دل منکشد مرا
هر سو نجست و حبی تو دل منکشد مرا

The first گazal in No. 233 is the fourth here.

The copy ends with some detached verses and a Rubâ'i.

XI.

(margl. col.) foll. 118^b-158^b

No. 1964

دیوان میلی
DÎWÂN-I MAYLÎ

The Dîwân of Mirzâ Muhammâd Qulî Maylî. See No. 243.

Beginning with گazals in alphabetical order:—

در جهان دار فنا آورده گر خویش را
اختیار خویشتن کن هر دو نوش و نیش را

The Dîwân ends with some Fards and Rubâ'îs.

XII.

(margl. col.) foll. 159^a-209^b

No. 1965

دیوان نسبتی
DÎWÂN-I NISBATÎ

Selections from the Dîwân of Nisbatî Thânîsarî. See Nos. 318-319.

Beginning as in No. 318:—

در زلزله آورده از ناز زمین را الخ *

It ends with some Fards the last of which is:—

دلبر و شوخ و شنگ و شیرین لب همه هستی دگر چه میخواهی

XIII.

(margl. col.) foll. 210^a-223^b

No. 1966

دیوان مظہر
DÎWÂN-I MAZHAR

Mirzâ Jânjânân or Jânjân, originally called Shams ud-Dîn, Habîb Ullah, and poetically surnamed Mazhar, traced his descent from

'Ah, the fourth Caliph One of his ancestors, Amir Kamâl ud Dîn o Ta'if, went to Turkistân and served some of the rulers of that place with distinction. At the time of Humâyûn's return from Persia two of Kamâl ud Dîn's descendants, Amir Majnûn and Amir Babr accompanied that monarch to India and secured high offices under the Timurides. Mazbar's father Mirzâ Jân was a respectable officer under Aurangzîb, but he resigned the service and settled at Akbarabad. Mazbar was born in the vicinity of Mâlwah, early Friday morning, 11th of Ramadâh, A.H. 1110=A.D. 1698. He was brought up and educated at Akbarabad and Shahjâhâabad. He received the robe of succession from Sayyid Nûr (Rieu 1, p. 363 has Mir) Muhammad Badî'u'llâh. He is the founder of a branch of the Naqshîbandî order called after him Shamsiyâh Mazbarîyah, and he enjoys the reputation of having been a Sufic poet of great eminence. He was equally well versed both in Persian and Hindi poetry. He died of a pistol shot on the 10th of Muharram A.H. 1195=A.D. 1780. See Nashtîr 'Ishq, p. 1653, Gul-i Ra'nâ, fol. 225^b Natâ'i ul Afkâr, p. 406 Safînah-i Khwushgû (No. 690) fol. 187^b, Khazinat ul Asfiya, pp. 644-647, etc. A work, entitled شارات مظہریہ, and devoted to the life of the author, is noticed in Rieu 1, p. 363.

Beginning —

آپی درد دروی گران حواب بخ ما
س اونکه گرید داد سیلاں رحم ما

XIV

(margl col.) foll. 224^a-235^a

No. 1967

دیوان راقم

DIWÂN-I RÂQIM

The Diwân of Mîr Sa'd ud Dîn Mubammad, with the *tâkhallus* Râqim. See No. 1904.

The present copy is only a selection from the poet's Diwan, and consists of short Gazals, arranged alphabetically.

Beginning.—

چنان حوش میخس گرم دارد آشیانی را
که گر صد سال دور انتم فمی پیم حدائی را

XV.

(margl. col.) foll. 236^a-306^a

No. 1968

ليلی و مجنون

LAYLÂ WA MAJNÛN

The Laylâ wa Majnûn by Hâtifî. See No. 222.
Beginning:—

این نامہ که خامہ کرد بنیاد آخ *

Written in small Nasta'liq.

Not dated; 18th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy, and the following note in the handwriting of Sayyid Khwurshîd Nawwâb is found on the title-page:—

اس کتاب کو وقف کیا میں سید خورشید نواب بے کتبخانہ خان بہادر
مولوی خدا بخش خان صاحب سی - آئی - (ای) *

(Nos. 1969-1973)

fol. 232; lines 12; size 6½×4½; 5×3

A collection of Rubâ'îs and Muqattâ'ât by different poets:

I.

foll. 2^b-57^a

No. 1969

رباعیات ابوسعید

RUBÂ'ÎYÂT-I ABÛ SA'ÎD

A collection of Rubâ'îs ascribed to the authorship of the celebrated saint Abû Sa'îd Faâl Ullah bin Abul Khayr ابو سعید فضل الله بن ابوبالخیر, of Khurâsân, who, according to Nafâhât, p. 339, died on the 4th of Sha'bân, A.H. 440=A.D. 1048 in his 84th year. See also Hâj. Khal. vol. iv, p. 62; Browne, Lit. Hist. ii, pp. 261-269; Ethé, Die Rubâ'îs des Abû Sa'îd bin Abul Chair, in Sitz.-ber. d. bayrischen

Akad., phil.-philolog., Cl. 1875, pp. 145-168, and 1878, pp. 38-70; Rieu 11, p. 378, etc. A work dealing with Abû Sa'îd's life and entitled اسرار التوحيد في مقامات الشّيخ أبي سعيد, is described in Mehren, Copenhagen Catalogue, p. 8.

The ascription of the authorship of these Rubā'is to Abū Sa'īd has been the subject of a controversy. See A.S.B. Cat. No 426.

The Rubâ'îs, arranged alphabetically, begin thus —

ای کرده عمت عارت هوش دل ما

درد تو سده خانه فروش دل ما

II

foll. 57^a-59^a

No. 1970

ریاضیات سعیدی

RUBĀ'İYĀT-I SAHĀBİ

A very small collection of Sahâbî's Rubâ'is See No 267.

The Rubâ'is, arranged in alphabetical order, begin like No 267 —

* المفہم اللہ کے فاعل ہم خدا انہی *

III.

fol. 59^b-105^b

No. 1971

رمانیات خیام

RUBĀ'IYAT-I KHAYYĀM

A collection of 366 Rubâ'is of 'Umar Khayyâm, in loose alphabetical order. See No. 16.

Beginning:—

* ای رائف اسرار ضمیر ہمہ کس آنے

IV.

fol 105^b-135^a

No. 1972

مقاطعات ایمن یا نامن

MUQATTA'AT-I IBN-I YAMIN

The Qit'ahs of Ibn-i Yamîn. See Nos 137-139.

Beginning:—

* ممکن سادی اگر دنیا نکم است این

V.

fol. 136^a-231^b

No. 1973

رباعیات سحابی

RUBÂ'İYÂT-I SAHÂBÎ

A larger collection of Sahâbî's Rubâ'îs without alphabetical order. See No. 1970.

Beginning:—

زاهد همه خویش را زیان دیده و سود آخ *

Written in ordinary Nasta'lîq.

Dated 21 Dul-qâ'd, A.H. 1139, the 9th regnal year of Muhammad Shâh.

Scribe: جمال الدین.

(Nos. 1974-1980)

fol. 140; size 7½ × 3¾; 5½ × 2

آنئه جهان نما

Â'INAH-I JAHÂN NUMÂ

A very interesting and beautifully illuminated MS., containing a large collection of choice compositions, both prose and poetical, by various authors.

The title Â'inah-i Jahân Numâ, given to the collection, is found at the end of the versified preface which begins thus:—

این جذک که گنج پر معانیست فی جنگ کتاب آسمانیست

The principal contents are:—

I.

fol. 2^a-3^b

No. 1974

حکایت خر تازی

HIKÂYAT-I KHAR-I TÂZÎ

The story of the Ass, by Muhammed Qulî Salîm Tîhrânî (d. A.H. 1057=A.D. 1647). See No. 311, fol. 41^a.

Beginning:—

ساده دلی را ز پیع راه دور آخ *

II

fol 3^b-8^b

No. 1975

قصا و قدر

QADĀ WA QADR

"Fate and Destiny," by the same Salm See No 311-I
 Beginning —

شیدم روزی ار حونمه دوشی الْحَ *

III

fol 8^b 20^b

No 1976

سور و گنار

SÛZ WA GUDÂZ

"The Burning and Consuming", by Nau'i Khabushani (d. A.H.
 1019=A.D. 1610) See No 1098, fol 553^a

Beginning —

الْهَى حمده ام را عالگى ده الْحَ *

IV

fol 23^a-23^b, 28^a 32^b

No. 1977

ریاعیات خیام

RUBĀ'İYĀT-I KHAYYĀM

A collection of Khayyam's Ruba'is See No 16

Beginning —

ای ناد صنادل چو دوی تو گرفت الْحَ *

The Ruba'is of Khayyam are followed by some Ma'snavis,
 Gîzals, Tarkîb bands, etc., by several authors

V

fol 50^b-59^b

No. 1978

حسن و عشق

HUSN WA 'ISHQ

Also styled Munakahat i Husn wa 'Ishq, or the 'Wedding of
 Beauty and Love', by Ni'mat Khan 'Ali See No 371 (fol 336^a)

Beginning:—

* حدیث عشق شد زیب بیانم الخ

Fol. 59^b. Ni'mat Khân's letter to Mirzâ Mubârak Ullâh Wâdîh. See No. 878-IV.

Fol. 64^b. Mirzâ Mu'izz Mûsawî Khân's preface to his Bayâd. This piece is not indicated by any heading, but it agrees with Mûsawî Khân's preface, No. 1098-III.

Fol. 70^b. A prose piece by Naşîrâ-i Hamadânî, likewise without a heading, but agreeing with No. 1098-XIX.

Fol. 71^a. Mûsawî Khân's letter, written from Bihâr, to Mirzâ 'Abd ul-La'tîf; beginning:—

* میرزا صاحب صاحب پرستان و فرمادغیرمای اقایم دل دوستان الخ

There are also several other letters by 'Abd ul-La'tîf and Mûsawî Khân, foll. 71^b-73^b.

VI.

foll. 80^b-85

No. 1979

معراج الخيال

MI'RÂJ UL-KHAYÂL

An erotic poem by Mullâ 'Alî Ridâ Tajallî (d. A.H. 1088=1677). See Nos. 1094 (X) and 1100 (XII).

The above is followed by a series of Qâsîdahs, mostly in praise of 'Alî, foll. 86^a-99^a.

Foll. 99^b-100^b. Several Târîkhs relating to the following events:—

Birth of Jahângîr; his accession; his death; Akbar's accession; his death; Humâyûn's birth; his death; Bâbur's birth; his death; Shâh Jahân's birth; his accession; conquest of Daulatâbâd; birth of Aurangzîb; Sa'dîs death; death of Hâfiż.

Foll. 100^b-103^b. A Qâsîdah by Tâlib Amulî; beginning:—

* صبا رفتار پیکی در طلوع صبح نورانی

The above is followed by Gazals of several poets.

No. 1980

قصا و قدر

QADĀ WA QADR

A Maṣnawī by Mulla Muhammad Sa'īd Ashraf.

Beginning —

شیدم دری اور روشن روایی الح *

Muhammad Sa'īd Ashraf, son of Muhammad Salih Māzandarānī, came to India during the reign of Aurangzīb, and attached himself to the services of Zīh un Nisā, who, it is said, used to get her poems corrected by him. See *Makbuz ul Garā'ib*, p 58

The above is followed by some Qasīdahs of Shāh Tahir Dakhānī (foll 126^a-128^a) and Talib Kalim (foll 128^b-129^a), ending with some Mukhammasāt (foll 130^b-133^b)

At the end is found Ni'mat Khān's satire on physicians. See No 878-III

Written in beautiful minute Nīm Shikastah on gold sprinkled paper within gold borders

Dated A.H. 1125

The name of the scribe علی اکبر مصلحی نہ سند, appears in several places.

(Nos 1981-1986)

foll 252, size 12½×7, 8½×5

A beautifully written MS. containing some useful treatises and choice pieces taken from the prose and poetical works of eminent writers

No. 1981

رسنائی نامہ

RAUSHNĀ'Î NĀMAH

A Maṣnawī poem

Author. Nāṣir i Khusrav, ناصر خسرو.

Beginning:—

The author, with his full name Abû Mu'în ud-Dîn Nâşir-i Khusrau al-Qubâdiyânî al-Marwazî ابو معین الدین ناصر خسرو القبادیانی al-Marwazî, is no other than the 'celebrated poet, traveller and Ismâ'ilî Missionary, Nâşir-i Khusrau, who adopted the poetical *nom de plume* *Hujjat*.

Dr. Rieu (Persian Cat. pp. 741–742), Fagnan (Z.D.M.G. vol. xxxiv, 1880, pp. 643–674 and Journal Asiatique, sér. vii, vol. 13, 1879, pp. 164–168), Schefer (Sefer Nameh, Paris, 1881, Introduction) and many others have held that there were two Nâṣir-i Khusraus, both having the *Kunyah* Abû Mu‘in, one the poet, philosopher and magician; the other the traveller. For a very learned discussion on this disputed theory I must refer to Prof. Browne’s Lit. Hist. vol. ii, pp. 218–245. By his indefatigable researches he has discredited this theory.

Nâṣir-i Khusrâu was born in Qubâdiyân, near Balkh, A.H. 394=A.D. 1004, and died, according to Ethé, Ind. Office Lib. Cat. No. 903, in Yumgân, A.H. 481=A.D. 1088. His journey, which he undertook at the age of forty years, and of which he gives an account in his *Safar Nâmah*, lasted seven years, A.H. 437-444=A.D. 1045-1052.

Other works of the poet are (1) the *Safar Nâmah* سفرنامه (edited with French translation and learned notes by Schefer, Paris, 1881. See also A. R. Fuller in J.R.A.S., 1872, pp. 142–164; and Guy Le Strange, *Nâṣir-i Khusrav*, Diary of a Journey through Syria and Palestine, London, Palest. Pilgrim's Text Society, 1888). (2) The *Dîwân* (copies of the *Dîwân* are noticed in Sprenger, Oude Cat. p. 428; G. Flügel i, p. 496; W. Pertsch, Berlin Cat. p. 741; Ind. Office Lib. Cat. 903. A lithographed edition of the *Dîwân* appeared in Tabriz, a.h. 1280). (3) The *Sa'âdat Nâmah* سعادت نامه (edited by Fagnan in the *Zeitschrift*, vol. 34, pp. 643–674. (4) The *Zâd ul-Musâfirîn* (preserved in a manuscript formerly belonging to Schefer, and now in the Bibliothèque Nationale at Paris). (5) The present work. Other works ascribed to *Nâṣir-i Khusrav* are اعظم اکسیر الحقائق - *المسنون* - دليل المتصييرين - وجہ الدین - *قانون اعظم* - *كتن الحقائق*. A commentary on the Qurân, stated to have been composed for the 'heretics' of the *Ismâ'îlî* Sect; a work on the Science of the Greeks, and a treatise on Magic, are also ascribed to *Nâṣir-i Khusrav*. See

Brown, Lit Hist loc cit The poet's *talhâlis* Hujjat occurs in the following verso of the poem, fol 1^b —

در آنی حجت رسما سخن گویی

که بردی از خلائق در سخن گویی

In the concluding lines the poet says that he completed the poem within one week. The date of completion given here is, like Ind. Office Lib. copy No 904, A.H. 323=A.D. 935. Other dates, found in other copies, are A.H. 420=A.D. 1029 and A.H. 343=A.D. 954. All these dates are incorrect and the correct date, as conjectured by Ethé, seems to be A.H. 440 or 441=A.D. 1048-1050. See Zeitschrift der D.M.G., vol 34, p. 638.

The poem has been edited with German metrical translation by Ethé, in the Z.D.M.G., vol 33, 1879, pp. 645-665, and vol 34, 1880, pp. 428-464 and 617-642. Other copies of the work are in Gotha (W. Pertsch, p. 13), Leyden (Cat. Codd. Or. Lugd. Bat. II, p. 107), Paris (No. 781, A. du suppl.) and Ind. Office (Ethé, No. 904).

II

fol 4^a-7^b

No. 1982

هفت وادی

HAFT WÂDÎ

'Attar's *Maṣnawî*, entitled *Haft Wâdî*. See No. 46-X.
Beginning —

حمد پاک ارحام پاک ان پاک را ^{اللّٰح} *

احسارات حضرت میر قدس سرہ

III

fol 8^a-10^a

No. 1983

صهاج العارفین

MANHÂJ UL-ÂRIFÎN

A Sûfic tract in prose

Beginning:—

حمد بیحد و ثنای بیعد میر آفرید گاریرا که سینه عارفان مخزن اسرار

* خود ساخت النخ

IV.

foll. 8^b–10^b

No. 1984

مونس الفقرا

MŪNIS UL-FUQARĀ

Another Sūfic tract, ascribed in the heading to Amîr Hamadâni.
Beginning:—

* شکر و سپاس و حمد بیقياس میر پادشاهی النخ

In the preface the author, who does not give out his name, says that he based this treatise on Ḥadîṣ and the sayings of Imâm Ja'far and several ancient saints. The treatise consists of forty short *Fasl*.

V.

foll. 11^a–17^b

No. 1985

انیس العارفین

ANÎS UL-‘ÂRIFÎN

A slightly defective copy of a Sūfic Maṣnawî.

The poem is defective at the beginning, and opens abruptly thus:—

روح پاکش معدن صدق و صفا

شمع ایوان هدایت مصطفی

In a verse on fol. 12^a the poet calls himself Qâsim. A Sūfic poem by Qâsim Anwâr, entitled انیس العارفین, described by Rieu, p. 636, agrees for the most part with the present, and it is almost certain that this Maṣnawî is the same Anîs ul-‘Ârifîn of Qâsim. The author has already been mentioned in connection with his Dîwân; see No. 170.

For other copies of the work see G. Flügel, iii, p. 506; Leyden Cat. vol. ii, p. 119; Gotha, p. 101; St. Petersburg Cat. p. 389.

VI foll 18^a-48^a

A history of the prophets, from Adam to Joseph, extracted from other works.

Beginning —

مَدْحُ لِطَافِ الْمَعْرِفَةِ اَوْرَدَهُ كَهْ جَوْنْ بِيْكَرْ مَدْرَكْ لَهْمَ اَرْ اَدِيمْ

* اَرْصَ الْحَجَّ

VII foll 49^a-76^b

Short biographical notices of ancient saints, beginning with Shaykh Rûzbhan and ending with Abû Ja'far bin Ahmad bin Hamdân bin 'Alî bin Sînâ.

Beginning —

كَدِيسْ دَهْ اَبُو مُحَمَّدْ اَنْ اَبِي نَصْرِ الْحَجَّ *

VIII foll. 77^a-82^b

A collection of anecdotes relating to the Imams

IX

foll. 83^a-91^a

No. 1986

احوال حکما

AHWAL-I HUKAMA

Biographical notices and sayings of ancient philosophers, سولیں and اسْقِلِیُوس - صَابَ - اَهْرَسَ, on fol 83^a

عِثَّا عَوْرَشْ, fol 83^a

لَعْمَلْ, fol 84^a

مَعْوَاطِنْسْ, fol 85^a

دَبُو حَانَسْ اَكْلَى, fol 87^b

اَلَاطُورْ, fol 88^a

اَرْسَطَلَا طَالِسْ, fol 89^a

بَعْرَاطْ, fol 90^a

اَوْ مَبِرَسْ الشَّاعِرْ, fol 91^b

رَسْوَنْ بْنْ طَالُوتَا عَوْرَسْ, fol 91^a

بَطْلِيمَوسْ, fol 91^a

بَاسِلِيمَوسْ, fol 91^b

VOL ٢٢

جالینوس, fol. 92^a.
 تالیس ملطي, fol. 94^a.
 انکسا غورس, fol. 94^a.
 انکسانس, fol. 94^a.
 دیمقراتیس, fol. 94^a.
 اقلیوس صوری, fol. 94^b.
 ثاو فرسطیس, fol. 94^b.
 انباذ قلس, fol. 94^b.
 بودزجمبر, fol. 95^b.
 ابو علی سینا, fol. 97^a.
 شیخ شهاب الدین سهروردی مقتول, fol. 97^b.
 ابن سبعین, fol. 97^b.
 ابو نصر محمد بن محمد الترك, fol. 98^a.

The above is followed by some anecdotes relating to some prophets and saints, etc.

X. foll. 105-144^b

History of the Prophet and the four early Khalifahs, being extracts from other works.

The above is followed by some anecdotes relating to the Prophet, *Sahâbîs* and other eminent persons.

XI. foll. 161^b-164^a

A short mystical tract, by an anonymous author.
 Beginning:—

الحمد لله رب العالمين ما چار برا بر دیم از نه دیده

* الخ

The text is followed by interlinear notes and annotations due to 'Abd ul-Wâhid Ibrâhim Bilgrâmî.

XII. foll. 167^a-168^b

Select verses from the *Maṣnawî* of Jalâl ud-Dîn Rûmî, grouped in twelve *Bands* or stanzas, each consisting of twelve verses.

Author: Fath Khân فتح خان

Beginning:—

سپاس دعیاں و ستایش اورون اور حوصلہ گنجائش شایان
حداوددیس الع *

In the preface, the author says that while engaged in studying the works of Sūfis he came across the following verses of Maulānā Rūmī.

پس نہ مظلوم دعاشد نہ حمل *

نہ نہ نسیت ملشہ این را ہم ددان

This verse, says the author, affected him very much. He then collected verses of the same idea from the Maṣnawī and grouped them in twelve stanzas, the above verse forming the *band* of each stanza.

XIII fol 169^a–245^a

A vast collection of poems, from the works of Sanā'i, Sa'dī, 'Abd ul Wāsi' Jabalī, Qatrān, Mukhtārī, Khāqānī, Khusrāu, Ṣanā'i, Salmān, Nizāmī, 'Urfī, Mu'izzī 'Attār, Āsafī, 'Ubayd, Jamī, Hīlālī, Kātibī, Khwājū, 'Imād, 'Irāqī, Hāfiẓ, Faydī, Ahlī, etc., etc

Fol. 196^a–233^a, contain Gazals of the same metro and style by different poets. These are arranged alphabetically but the order is disturbed on account of the misplacement of folios after fol. 209. Folios have been misplaced in several other places. Fol. 233^a–237^a, containing biographical notices of saints, belong to Section VII.

The above is followed by a fragment containing short biographical notices of the following poets —

Sayyid Ni'mat Ullāh Khūstānī, fol. 238^a, Qāsim Anwār, fol. 239^a, Kātibī, fol. 239^a, Ādārī, fol. 239^b, Firdausī, fol. 239^b, Salmān Sāwajī, fol. 244^a, Amīr Mu'izzī, fol. 247^a.

The copy ends with some Hindi poems and an Arabic piece.

Written in good Nasta'liq

Not dated, 18th century.

A note on a fly-leaf at the end says that the MS. once belonged to Munshī Muhammad Safdar 'Alī Khān Bahādur.

The title page contains two illegible seals.

(Nos 1987–1990)

fol. 146, lines 13–15 size 8 × 5½, 6½ × 3½

Selections from the poetical works of four modern poets, all of them panegyrists to Fath 'Alī Shāh, King of Persia (A.H. 1212–1250=)

A.D. 1797-1834) and contemporaries of the author of the well-known biographical work *Majma' ul-Fuṣahâ*.

I.

foll. 1^a-45

No. 1987

دیوان عندلیب

DÎWÂN-I 'ANDALÎB

Selections from the *Diwân* of 'Andalib. 'Andalib of Kâshâñ, with his original name Muḥammad Ḫusayn Khân, محمد حسین خان, was the son of Fath 'Ali Shâh's court poet Fath 'Ali Khân Ṣabâ (see No. 1989). After his father's death 'Andalib succeeded him as poet-laureate and enjoyed similar favours from the king and his successor. The author of the *Majma' ul-Fuṣahâ*, vol. ii, p. 352, speaks of the poet in the present tense.

Beginning with Tarkîb-bands:—

عید است و اورنگ ملک از چهار شه فریادته

فری که گردزده فلک از مپسر خاور یافته

Qasîdahs; beginning on fol. 30^a:—

سپیده دم دوکانی را چو سر بازیدم از بستر آخ *

II.

foll. 46^a-61^b

No. 1988

دیوان نصرت

DÎWÂN-I NUSRAT

Nusrat, with his original name Sultân Ḫusayn, and better known as Sultân Beg, was the son of Panâh Beg. He belonged to the Tâlîsh tribe, and was brought up and educated at Tîhrân. He was a favourite of the Amîr Muḥammad Qâsim Khân, and through his influence secured a high position in the Imperial Court. The author of the *Majma' ul-Fuṣahâ*, vol. ii, p. 522, says that at the time of his writing his *Tâdkirah* (*Majma' ul-Fuṣahâ*) he could not get hold of the poet's *Diwân* to make extracts for his work and therefore restricted

his selection to the few verses which he could collect from the king's courtiers. He further adds that at his request Nusrat sent his poems, but unfortunately they were lost.

The *Diwân* is preceded by a short biographical account of the poet, it begins thus —

ار اکار رادکان طائعة طالش اسمش ساطان حسین الحَمَّ

Beginning of the *Diwan* —

عندیم دیور انس و دیور گش دو حروگاه را
عید سلطان همایون باد ساهنشاه با

III

foli 62^a-120^b

No. 1989

دیوان عبیا

DIWĀN-I SABĀ

Selections from the poetical works of Sabá Sabá, with his full name Fáth 'Alí Khán, of Káshán was an excellent poet of the later period. He enjoyed high distinctions during the reign of Fáth 'Alí Sháh who honoured him with the title of Málk ush Shu'ara. The author of the *Majma' ul Fustáhá*, vol. II, p. 267, speaks very highly of Sabá, and fixes his death in A.H. 1238 = A.D. 1822. The same author says that Sabá's *Diwán* of Qasídahs consists of ten thousand to fifteen thousand verses, and that he left several Maṣnúwís such as *گلشن طاء* and *عمرت طاء* - *حداوید طاء* - *شیخشان طاء*.

Beginning with an introduction —

* وهو الاستاد على الاطلاق بدر العراق و سمس الواق الْجَعْلَانِي

Contents —

دیام حدادود نیدمیش نگار آلمع *

(2) *عِبْرَةِ نَمَاهٍ* 'Ibrat Nâmah A Masnawî poem in the style of Layla Majnûn, beginning on fol 108^a —

دیباچہ ایں حجستہ دیدا الح *

(3) Qasîdahs ; beginning on fol. 122^a :—

دو آفتاب کزان تازه شد زمین و زمان
یکی بکاخ حمل شد یکی بکاه کیان

IV.

fol. 121^b—146^a

No. 1990

دیوان مصوّر

DİWÂN-I MUŞAWWIR

The poet is most probably identical with Muşawwir of Mashhad, whose original name was Hâjî 'Alî Qulî bin Hâjî Rîdâ Qulî, and who, according to Majma' ul-Fuşâhâ, vol. ii, p. 456, was born at Tîhrân, A.H. 1227=A.D. 1812, but received his training in poetry and painting at Mashhad.

Beginning with a Tarjî'band :—

ز زم روسیان دارای باهنگ *

Gazals ; beginning on fol. 134^b :—

ساقی بیار شیشه و جام شراب را الخ *

Another long Tarjî'band beginning on fol. 139^b :—

ساقی قدحی که نو بیمار است الخ *

Written in different hands.

Not dated ; 19th century.

(Nos. 1991—1992)

fol. 131 ; lines 9—13 ; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$

A collection of two poetical works by two different authors.

I.

fol. 1^b—69^a

No. 1991

بشارت الامامت

BASHÂRAT UL-IMÂMAT

A poetical account of the life and deeds of the author's ancestors.

Author: 'Gulam Husayn Tabatabâ'i علام حسن طباطبائی

Beginning.—

حمد و ثنیٰ حضرت اوپیدگار حلب مطہر را چارہ بیس بدر

* اور الح

The author has already been mentioned in connection with his well known history سیر المتأخرین See No 582.

The work deals for the most part with the miracles and supernatural events connected with the life of the author's ancestor Sayyid Fayd Allah Tahâtabâ'i and the author's grandfather Sayyid 'Alîm Allah

The poem, to which the author assigns the title شارت الاعانۃ, begins thus on fol 4^a —

سید حدادیکہ حلن اوپید

مدن اوپید و مدن اوپید

The fly-leaf at the beginning contains a short biographical account of the author by Sayyid 'Alî Muhammad Shâd (the well-known Urdu poet of Patna) written in his own hand

The colophon, dated Patna, 10 Rabi' II, A.H. 1277, says that the scribe میرحت حسن بقوی copied this tract by order of Nawwâb Sayyid Vilâyat 'Alî Khân

II

fol 70^a-130^a

No. 1992

دیوان وفا

DIWÂN-I WAFA

Several poets with the *takhallus* Wafâ are noticed in the Taâkirahs, but the present one seems not to be one of them

The Diwan begins with a Maṣnawî consisting of some moral anecdotes. It begins thus.—

حمد دادار دو عالم آرائی

چون کند خامہ چسان مدح سرائی

Tarjî'band, on fol 93^a, beginning.—

* صالحان ز مخبر صادق روایتیں الغ

Ĝazals in alphabetical order, beginning on fol. 95^b :—

* آراست نور حسن تو بزم ظهور را الخ

Rubâ'îs, beginning on fol. 129^a :—

* ای قابل توبه غافر ذنب عصاة الخ

Written in fair Nasta'lîq.

Not dated; 19th century.

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân is found in several places.

ANTHOLOGY.

No. 1993

fol. 279; lines 14; size 9 $\frac{1}{4}$ × 6 $\frac{1}{2}$; 5 $\frac{1}{4}$ × 3 $\frac{1}{4}$

تعفة الحبیب

TUHFAT UL-HABÎB

An exceedingly valuable and most beautifully written copy of Fâkhrî's interesting anthology, entitled *Tuhfat ul-Habîb*. See No. 1101.

Beginning :—

* ای نام تو دیباچه مجموعه راز الخ

The Ĝazals, like No. 1101, are arranged in alphabetical order, but the order of arrangement is changed. Several Ĝazals, found in No. 1101, are wanting here and all the Turkish Ĝazals, found at the beginning of No. 1101, are omitted here.

Written in beautiful Nasta'lîq within coloured borders on thick creamy paper, with an illuminated head-piece. The latter portion of the MS. is water-stained.

Not dated; 17th century.

No. 1994

fol. 122; lines 14; size 7 $\frac{1}{4}$ × 4; 4 × 2 $\frac{1}{4}$

بیاض

BAYÂD

An exceedingly valuable and beautifully illuminated copy of a Persian anthology containing selections from the Dîwâns of nineteen

eminent poets, written and prepared for the royal library of Sultan 'Abd Ullah Qutb Shâh, the sixth king of the Qutb Shâhî dynasty of Golconda. He reigned, A.H. 1020-1083=A.D. 1611-1672

The copy begins with selections from the *Diwân* of Qâsim Anwâr, thus —

مُلْكُ دُوْسَبْ صَدَحْ دَرْكَاهْ كَبْرِيَا

مُرِيَادْ عَشْنِيْ بَدْ كَهْ مَدْمَ عَاشْقَ حَدَا

- 2 Sa'dî, foll 8^b-13^a
- 3 Kamâl Khujandi, foll 13^a-18^b
- 4 Bisâti, foll 18^b-21^b
- 5 Kâtibi, foll 21^b-27^b
- 6 Hâfiż, foll 27^b-38^b
- 7 Khusrau, foll 38^b-65^b
- 8 Salmân, foll 65^b-76^a
- 9 Hasan Dihlawî, foll 76^a-85^b
- 10 Muştari, foll 85^b-88^a
- 11 Nâsir, foll 88^a-91^b
- 12 Ubayd, foll 91^b-94^a
- 13 'Imâd, foll 94^a-97^b
- 14 Jalal, foll 97^b-100^a
- 15 'Ismat, foll 100^a-103^b
- 16 Âdari foll 103^b-108^b
- 17 Shâhî, foll 108^b-113^a
- 18 Khayâli, foll 113^b-118^a
- 19 Tûsî, foll 118^a-118^b

The Bayâd consists chiefly of *Gazals*, but at the end there are a few *Qit'ahs*, detached verses and *Rubâ'is*, occupying foll 118^b-121^a

Unlike other Persian MSS., all letters in the present copy are supplied with vowel points

Written in good minute *Nasta'liq* on gold sprinkled paper within gold and illuminated lines with an illuminated head piece and a double page 'Unwâن

The title page, also decorated with floral designs, contains eighteen illuminated circles, each containing the name of a poet, but the name of the last poet, i.e. Tûsî (19) has somehow or other been omitted. In the space enclosed by these circles, it is said that the present selection was made from the works of the poets existing in the library of Sultân 'Abd Ullah Qutb Shâh —

اَرْ حَمَّةَ كَنْتْ حَرَانَهْ عَامِرَهْ سَلَطَنِيْ اَعْطَمْ حَاعِلْ حَوَاقِنْ
مَكْرُمْ شَاهْ دِينْ پُورَ اَسْلَامْ بَدَاهْ سَاعَهْ بَلَدَهْ بَاهِيَهْ عَلَيْهِ سَلَطَنِيْ حَدَدَهْ اللَّهِ

قطب شاه خلد الله ظلال رافته و سلطنته علي المغازي العالمين الی یوم
الدين - الحق این مجموعه گلدوسته ایست که از گلزار همیشه بهار نوزده
دیوان ببلدان سحر آهندگ گلشن سخنواری و عندلیبان جادو الحان چار
باغ نکته آفرینی و دقیقه پروری که اطافت و نزاکت و فصاحت و بالagt
هیجده هزار عالم معانی دران مذدوجست گلشاهی دماغ پرور ابیات و
غزلش را انتخاب نموده اند و اسمای سامی و نام فامی آن شعرای
عظیم که هریکی مرکز دایره سخن آفرینیست در دوایری که گرد این
کشیده شده مرقوم است *

In a wordy colophon, dated Monday, 9 Dulqa'd, A.H. 1052, the
scribe says that he made the transcription by order of
his royal patron Sultân 'Abd Ullah Qutb Shâh.

اعتماد الدوله معتمد الملک سید یوسف علی خان
بیهادر عماں جنگ

No. 1995

fol. 281; lines 28-32; size $13 \times 6\frac{1}{2}$; $10\frac{1}{2} \times 5$

بیاض

BAYÂD

A valuable and interesting copy of an anthology containing
several useful treatises as well as choice pieces taken from the prose
and poetical works of eminent writers.

Contents :—

I. A prose piece, styled وصیت سید حسین المدّنی, beginning with
a short introduction thus :—

لا اله الا ایست از باغ هدایت الخ *

The itself begins thus :—

در جمیع احوال حق جل جلاله را مطلع و ناظر افعال خود دانید

II. foll. 2^b-4^b. A collection of letters :—

(1) خانخانان بملأ عرفی نوشته fol. 2^b.

(2) حکیم سنائی بیکی از دوستان نوشته fol. 3^a.

* الخ

fol 3^b ، سید علیم امیر محمد ناکر داماد نما عد الله شتری نوشته (3)
 مولانا شکیبی شالی بعثت علا عربی فرستاده وی این رفعه دو دو شده (4)
 fol 4^a

fol 4^b ، حکیم ابو الفتح بعلوحة حسن نیانی نوشته (5)

III foll 5^a-16^a Poems by Mîrzâ Mahk, Mahwi, Ahû Turab Beg, Mahk Qumîhî, Zahîr Faryâbî, Khâqânî Masihî, Khusrau, Nazîrî, Muhammad Sûfî, 'Imâd Faqîh, Fasihi, Shaykh Ahû Sa'îd, Furqatî, Shifâ'i This is followed by a series of Tarkîh bands by Tufayli Gilâni

IV foll 18^b-22^a رساله در ملح آثار، Risalah Dar Qal'z Âsâr A treatise on colours, the ways and methods of removing stains, colours, etc., from cloths, etc., by Mahmûd bin Mas'ûd ut Tahîb محمود بن مسعود الطہب

Beginning —

شکر حن را که آب و حمّه او
 مسحو آثار حرم و عصیان کردن

The treatise consists of fifty chapters of very short extent In the preface forty nine are enumerated

V foll 24^a-43^a A long series of Tarkîb bands with some Qit'ahs, Masnawîs, Gazals Mu'ammâs and satires The chief contributors are Anîsî Shâmlû, Ismat Bukhârî, 'Urfî Shîrâzî, Kamâl ud Dîn Ismâ'il, 'Ali Naqî of Kamrah, Halîm Shifâ'i, Zuhûrî, Khâqânî, Futûhî, Anwârî, Asîr ud Dîn Akhsîkatî, Amîr Mu'izzî, Radî Nishâpûrî, Sanâ'i, Adîb Sâhir, Kamâl ud Dîn 'Abd ur Razzâq, Sirâj ud Dîn, Qâdi Hamîd ud Dîn, 'Imâdi, 'Ali Shâtranjî Zayn ud Dîn Qudsi, Muhammad Samâk, 'Ali Shâh, Nâsir Khusrau, Shams ul Ma'âli, Daqîqî, Shahîd Balkhî

VI foll 45^b-47^b طن و حلوا The well known poem on the ascetic life by Bahâ ud Dîn 'Âmulî See No 291

Beginning —

* اما بعد حمد الله على انصاره الْحَمْدُ لِلّٰهِ رَبِّ الْعٰالَمِينَ

The above is followed by a few poems of Kamâl Isfahâni, 'Abd ul Wâsi' Jahâli, Muhammad Tâlib 'Âmulî, 'Ali Naqî, Salmân, etc. This section ends with a letter from Khâqânî to Jalâl ud Dîn Rûmî and the latter's reply

VII.

fol. 68^b-70^a

An account of Rafi' ud-Din Shâh Abû Turâb's pilgrimage to Mecca. He was sent there by Akbar, and brought with him the sacred stone bearing the foot impression of the Prophet.

Author Faydî. *فیضی*.

Beginning:—

قدم قلم در طی مسائِک مسح احمد البی کوتاه است الخ *

The author says that in A.H. 986=A.D. 1560 Abû Turâb was sent to Mecca by Akbar at the head of a large number of pilgrims. On his return he brought with him a stone containing the foot impression of the Prophet, which was received by the Emperor with great honour. According to the chronogram *خیر الاقدام* given at the end of the treatise, Abû Turâb returned with the stone in A.H. 987=A.D. 1561.

VIII.

fol. 76^a-77^b

Arabic

(رسالہ تصوف)

An Arabic treatise on Sûfism based on the works of *Shaykh* Najm ud-Dîn Kubrâ, Ahmad ul-Makkî and others.

Beginning:—

* واعتصام بکرمه العظیم قال الشیخ النساک المسالک المعرف الخ

The treatise is followed by some sayings of Plato and other eminent persons.

IX.

fol. 85^b-86^b

(رسالہ استخارۃ)

(RISÂLAH-I ISTIKHÂRAH)

A treatise on stichomancy taken from of Abî Tâ'ûs ul-Husayîn's work.

Beginning:—

الحمد لله رب العالمين بدanke این ذکریست نقل از

ابن طاوس الحسینی فی باب الاستخارۃ بالمحفظ *

X

foll 87^a-89^a

(تذكرة ائمہ)

(TADKIRAH-I A'IMMAH)

Short biographical notices of the Prophet, and the twelve Imâms, divided into thirteen *Lam'ah*

Beginning at once with the first, *Lam'ah*, relating to the life of the Prophet —

سے شریعت میں محمد بن عبد اللہ بن عبد المطلب بن هاشم الحج * *

XI

, foll 91^a-93^a

(رسالہ لدات)

(RISÂLAH-I LADDÂT)

A collection of short homilies by Mu'in ud Din Sultân Husayn Astarabâdi

معن الدین سلطان حسین استرآبادی

Beginning —

دویں رسالتی بخمیس الابواب (sic) باب العشق ادام اللہ لحوارہ

و ان مشتملست بر هفتاد و سه لدات الحج *

It would appear from the opening line that the work contains five *Bab*, and that the first *Bâb*, on 'Love', consists of seven hundred and forty-five *Lâdât*. The present treatise contains only the first *Bab*

VII

foll 93^b-96^b

رسالہ حطیبات

RISÂLAH-I HAZZIYÂT

Another treatise consisting of similar homilies

Author سادقی بیگ اشار Afshâr

Beginning —

نا رب ر سخنچی ملوس در زم دار

در حرف هوا ر نطف مهندوزم دار

In the beginning the author says that he wrote this treatise at the request of his friends, dividing it into four and five hundred

خط

The treatise is followed by some poems of Qâdî Nûr Isfahânî, Faydî, Auhâdî, Jâmî, Shifâ'î, 'Alî Naqî, Gâzî Qalandar, Hasan Dihlawî, Âşafî, Khusrau, Nażîrî, Mas'ûd Isfahânî, Faşîlî, Nîzâmâ-i Shîrâzî, Fiğânî, etc.

XIII.

foll. 100^b-160^a

(رُقَاعَاتٍ)

(RUQA'ÂT)

A very interesting collection of letters of great historical importance with some useful prose pieces. The following are important:—

1. fol. 100^b. كتابتی که کاتب الحروف طفیلی گیلانی در تبع کتابتی نوشته که منشیان دیوان اعلی اعلاه الله تعالی در جواب کتابت پادشاه هندوستان جلال الدین اکبر ترقيق نموده بوده اند *
2. fol. 101^a. کتابتی که ایضاً طفیلی بنواب مستطاب صدر الاسلام و المسلمين بعد از رجوع از ممالک روم ارسال کردانیده *
3. fol. 101^b. رقعة که ایضاً طفیلی بنواب حسین خان حاکم کوهدم نوشته *
4. fol. 102^a. بحکام مازندران جنت نشان میر ابو القاسم مرحوم نوشته بوده هو ایضاً *
5. fol. 102^b. ایضاً کاتب الحروف طفیلی بقاضی صفی نوشته
6. fol. 102^b. و من عليه ایضاً
7. fol. 103^a. و منه ایضاً
8. fol. 103^a. کتابتی که جمیت یکی از اقران خود بکشور هندستان ارسال کردانیده فی الاشتیاق *
9. fol. 106^b. سواد فتح نامه ایست که شهر بخارا را سلطان الب ارسلان سلجوچی نوشته است *
10. fol. 107^b. این هم بشارتیست که بجهت فتح قلعه خجند نوشته
11. fol. 108^b. سواد منشوریست که سلطان ارسلان خطه جند را بفرزند خود سلطان جلال الدین ملکشاه تقویض نموده *

عنه سلطان سنجق بملک دوم
12. fol. 111^a. سواد عرضه که خواجه نظام الملک سلطان جلال الدین
13. fol. 111^b. ملکشاه سلجوچی نوشته *

جواب که پادشاه اسلام پنجه در جواب خواجه نوشته
14. fol. 111^b. سواد کتابتی که پادشاه صاحبقران امیر تیمور گورگان
15. fol. 112^a. نویت اول بقیصر دوم نوشته وقتی که بقیصر از ظهیر الدین حاکم اوزنچان که مطیع امیر تیمور بود خراج میطلبید و نسبت امیر تیمور حکایات گستاخانه میگفت *

سواد مکتوبی که حضرت صاحبقران امیر تیمور گورگان
16. fol. 112^a. پادشاه مصر نوشته *

صورت پروانجه پادشاه سعید شاهرخ پادشاه
17. fol. 113^a. سواد مکتوب نواب سلطان حسین صبرزا بایقرا که در
18. fol. 113^b. جواب کتابت نواب جنت مکانی شاه اسماعیل ماضی نوشته *

سواد پروانه که نواب جنت مکانی شاه اسماعیل ماضی
19. fol. 114^a. بذواب خان احمد ماضی مرحوم نوشته *

کتابتی که جنت مکانی امیر علیکیاء حاکم لاعجان در
20. fol. 114^b. جواب حکم حضرت صاحبقران امیر تیمور کوزگان نوشته *

کتب هارون الرشید الی فصل بن یحیی
21. fol. 115^a. کتابتی که اهلی بحضرت سلطان سلیمان خان خواندکار
22. fol. 115^b. روم بذواب جمیله فردوس مکانی شاه طهماسب حسین نوشته *

ابضاً کتابتی که سلطان سلیمان قیصر دوم پادشاه
23. fol. 116^a. سواد مکتوبی که جلال الدین شاه شجاع در حال
وفات بحضرت صاحبقران امیر تیمور نوشته *

سواد منشوری که نواب جنت مکان شاه طهماسب
24. fol. 116^b. بذواب سلطان مراد خان پادشاه روم بجهت تعریه
پدرش سلطان سلیمان خان نوشته بمسوده عبدالی
25. fol. 117^a. بیک *

26. fol. 119^a. سواد مکتوبی که نواب محمد همایون پادشاه هندوستان
بنواب جنت مکان شاه طهماسب حسینی نوشته
* بتاریخ سنه ۹۵۱

27. fol. 119^a. سواد منشوري که نواب جنت مکان شاه طهماسب
* بعیید خان ازیک نوشته *

28. fol. 119^b. سواد مکتوب عبید ازیک که بجهت نواب غفران پناه
شاه طهماسب حسینی نوشته بود *

29. fol. 122^a. این سواد کتابتی است که اسکندر پاشا وزیر اعظم
اعلیحضرت سلطان سلیمان در جواب کتابت ارکان
دولت نواب فردوس مکانی علیین آشیانی شاه
طهماسب حسینی نوشته *

30. fol. 122^b. کتابتی که سلطان حسین میرزا بایقراء بمال عبد
الرحمان الجامی نوشته *

31. fol. 123^a. ایضاً کتابتی که پادشاه مذکور بمالی مشار الیه
نوشته *

32. fol. 123^b. سواد پروانچه نواب جنت مکان شاه طهماسب حسینی
* که بخواجه امیر بیگ میر نوشته *

33. fol. 124^a. جواب که خواجه امیر بیگ میر نوشته

34. fol. 124^b. سواد کتابتی که خواجه رشید الدین وزیر غازان خان
* بولد ارجمند خود نوشته *

35. fol. 125^b. سواد کتابتی که حضرت خواجه رشید بحضورت
مولانا صدر الدین محمد ترکه نوشته در باب
کتابی که مولانا معظم الیه با اسم حضرت خواجه
مشار الیه تصنیف نموده بود *

36. fol. 126^a. سواد مکتوبی که نواب غفران پناه شاه اسماعیل ثانی
بحضورت محمد حکیم میرزا برادر نواب جمهلا
جلال الدین محمد اکبر پادشاه غازی نوشته *

37. fol. 126^b. سواد منشوري که نواب غفران پناه سلطان محمد
پادشاه در جواب عریضه سیادت پناه مرحومی
شاه فتح الله که از هند فرستاده بود نوشته *

38. fol. 127^a. سواد کتابتی که نواب مغفرت و مرحمت پناه خان
احمد حسینی در جواب عریضه علماء زیدیه
نوشته *

سوان عرصه که میر حنبل کوکه بیوای حان احمد 39 fol 128^a مرحوم بوشنه *

حوال عرصه که بیوای معقوب پناه بوشنه اند 40 fol 128^a کنایی که بیوای مرحوم معقوب حان احمد بیمیرا 41 fol 128^b کامران مرحوم بوشنه *

سوان عرصه داشت که بیوای معقوب پناه حان احمد بیوای کامیل اشرف اعلی شاه عباس حسنه 42 fol 129^b بوشنه *

سوان معتبره ملک سلطان محمد رسیده ای که بیوای معقوب پناه حان احمد بوشنه بود در باب فرزندان سلطان ابو معبد 43 fol 130^a

حوال بیوای حل احمد مرحوم که ملک سلطان محمد رسیده ای بوشنه *

تعلی فرمان حلال الدین محمد اکبر نادشاه عاری که بعایان بوشنه بادشاه شیخ ابو الفضل منشی الملک هندوستان 45 fol 131^b

تعلی کنایت حلال الدین محمد اکبر نادشاه عاری به مذکور بیگ نعمتو آصف حل 46 fol 132^b

سوان مکدوب که نادشاه هند حلال الدین والدینا محمد اکبر نادشاه بیوای همانون شاه عباس الحسنه بوشنه 47 fol 134^a

سوان کنایی که بیوای مسلط کامیل شاه سلم پادشاه ممالک هندوستان بیوای همانون اشرف افغان اعلی شاه عباس الحسنه بوشنه بخط حود 48 fol 135

صور کنایت بیوای کامیل همانون شاه عباس که در باب نعمت سلطان مراد حل و بهشت حلlos بیوای سلطان محمد حل حواندکار روم مصعوب دو القفار حل در صدادة 50 fol 138^b

حوال کنایت بیوای کامیل همانون شاه عباس که دادشاه عالم پناد شاه عباس الحسنه آورده 51 fol 140^a

52. fol. 144^b. سواد دستور العمل نواب مرحومی خان احمد که
بجهة استاد محمد مومن عودی نوشته *

53. fol. 144^b. سواد پروانچه که نواب جنت مکانی شاه اسماعیل
ثانی بنواب مغفوری خان احمد خان گیلانی
در قلعه قهقهه بوده نوشته بوده است *

54. fol. 145^a. سواد کتابتی که نواب کامیاب شاه عباس، الحسینی
بحضور مراد پاشای سردار که وزیر اعظم است
نوشته *

55. fol. 145^b. تهییت جلوس سلطنت نواب کامیاب شاه سلیم که
نواب همایون شاه عباس حسینی نوشته *

56. fol. 147^b. صورت کتابتی که نواب اعلی بنواب شاه سلیم ارسال
داشته *

XIV.

foll. 153^b–154^b

(منتخب از لوامع الاشراق دواني)

(MUNTAKHAB AZ LAWĀMI' UL
ASHRĀQ-I DAWĀNĪ)

Extracts from the concluding portion of Muhammad bin As'ad Dawānī's famous book on ethics, *لوامع الاشراق* فی مکارم الاحلاق, commonly known as اخلاق جلالی.

Beginning:—

در بعضی لواحق حکیم محقق و فیلسوف مدقق نصیر الملة و الدین
محمد الطوسي که اکثر لوامع از پرتو اشراق انوار فواید اوست الخ *

The author, better known as Jalâl ud-Dîn Dawânî, was born at Dawân, in Kâzarûn, A.H. 830=A.D. 1426. His father Sa'd ud-Dîn As'ad was a man of great learning and held the post of Qâdî. Jalâl ud-Dîn enjoys the reputation of having been the greatest philosopher of his time. He died in A.H. 908=A.D. 1502.

The *Akhâlât-i Jalâlî* was written at the request of Sultân Khalîl, the eldest son of Hasan Beg Bahâdur Khân, the founder of the Aq-Quyûnlû dynasty, died in A.H. 882=A.D. 1477.

The entire work, divided into an introduction and three *Lam'ah*, was printed in Calcutta, A.D. 1810 and at the Nawal Kishore Press,

A H 1283 An English translation by W F Thompson was published under the title of "Practical Philosophy of the Muhammadan People", London, 1839

For further particulars of the work and the author see Rieu n p 442, Habib us Siyar, vol III, juz 4, p 111 etc

XV

fol 155^a-160^a

رُقَاعَاتٍ

RUQA'AT

Another collection of letters, the following of which are interesting —

- (1) Ma'awiyah's letter to Ali and the latter's reply fol 155^a
- (2) Sayyid Muhammad Nur Bakhsh's letter to Shah Rukh, fol 155^b
- (3) Shaykh ul Islam Ahmad i Jam's letter to Shah Sanjar Seljuk, fol 156^b
- (4) Qadi Mir Husayn Yazdi's letter to Shaykh Lahnji, fol 157^a
- (5) Muhammad Baqir Damid's letter to Mulla Mustafa, fol 158^b
- (6) Another to Mulla Abd Ullah Shustari, fol 158^b

XVI

fol 163^a 227^b

This section, the most extensive one, contains a very large collection of interesting poems by ancient and modern poets. The prominent contributors are —

Wahshi, fol 163^a-165^b
 Urfi, fol 166^a-166^b
 Amir Mu'izzi, fol 167^a
 Farid ud Din 'Attâr, fol 168^a
 Kamal ud Din Isma'il Isfahani, fol 169^a-171^b, 185^b-186^a
 Nasr Ullah Gaznawi, fol 171^b
 Amir Bahi ud Din Marginami, fol 174^a
 Mujir ud Din Baylaqani, fol 175^a
 Sa'd Kufi, fol 179^a
 Qasim Tirmidî, fol 177^a-178^a
 Sana'i, fol 182^b-184^b
 Khaqani, fol 184^b-185^a, 201^a-204^b
 Nasir Khusrau, fol 185^a

Sûzanî Samarqandî, fol. 185^b.

Auḥad ud-Dîn Kirmânî, foll. 186^a–188^a.

Salmân, foll. 190^b–191^a.

Sa'âdî, foll. 194^a–194^b.

Nîzâmî, foll. 199^b–200^a.

Wâlihî, Malik Qummi, Hâtim, Qâdi Nûr, Faydî, Abû Sa'id, fol. 226^a.

‘Urfî, Ibn-i Yamîn, Abû Turâb Beg, Mullâ Shikîbi, Ǧiyâşâ-i Marwî, Hâshîmî, Fiğânî, Wahshî, Aşîr Akhsîkatî, etc. etc., foll. 226^b–227^b.

The name of the scribe, given at the bottom of fol. 227^b, is نور الدین محمد الاعجمی.

XVII.

foll. 232^a–233^a

قصيدة مصنوع

QASîDAH-I MASNÛ'

A highly artificial Qasîdah مصنوع full of poetical subtleties.

Author: Muḥammad bin Muḥammad, popularly called Jamâl ud-Dîn Samarqandî . مُحَمَّد بْن مُحَمَّد مُعْرُوف بِجَمَال الدِّين سَمَرْقَانْدِي

Beginning:—

چنین گوید محمد بن محمد معروف بجمال الدين سمرقندی

..... که چون ایزد جلت قدرت و علت کلمته الخ *

In the preface the author tells us that after acquiring a vast knowledge of prosody, he, in order to commemorate his name, wrote an artificial Qasîdah, dedicating it to his patron Tâj ud-Dîn Muṭahhar bin Tâhir.

In the following lines the author fully explains all the peculiarities of the Qasîdah:—

..... قصيدة گفتم در بحر مبحث مبحثون موشح چنانکه بیست و دو بحر ازوی بیرون آید پانزده وضع تازیان و هفت وضع پارسیدان از هر بحر یک بیت در بیرون بیاوردم و این نوع نیک غریب است و کس ذکفته است و همچنین کس نخواهد گفت و چون مجلس عالی ولی الفعم تاج الدین مطهر بن طاهر که بجهة انواع کمالات موصوف است و در حق بندۀ اکرامی و اعماقی از روی اطف بی حد و اندازه می فرماید

و تلطف و تعهد و اجس می بیند خواستم که این مصیده دنام دی آراسته
 تر گردد بعد از این ساختم که از میان مصراعهای اول و
 آخر این بیس و دو بیت میخیرد که نمودار بیس و دو بحرب یکدیگر
 مصراع از مصراعهای اول و یک مصراع از مصراعهای آخر مصراع اول
 از مصراعهای اول مصیده میخیرد و مصراع دوم از مصراعهای دوم و آن
 مصراعهای را هر دو یک قاویه میگرفتند و دایرها ساختم و صورت متحرک
 و ساکن را از بدون دائرة بر خط دایرها بیداد کردم حرف متحرک را یکی
 ها کرده چنین که حرف ساکن را یکی الف کردم چنین آتا بر خوانده
 معلوم شود و شش دایرها صورت کردم نگ که بیس و دو بحرب از دی
 برخیرد و هک آن بود که از متحرک چون بحربی بر انگلیزی آنرا مانعی
 و ازان متحرک دیده آغاز کنی این را هک دایرها خوانند و ازان متحرک
 که بحرب برخیرد بیرون دائرة بر پیوست آن متحرک ازکان آن بحرب پیدا
 کردم و از اندرون آن دایرها بر پیوست همان متحرک نام ان بحرب بفوشتیم
 و آن ازکان که مهمل است بیداد کردم و مهمل از پیش آن دارود که فرع آن
 از بحربی بود که پیش از دی برخاسته بود و از پس هر دایرها این بیتها که در
 مصیده گفتم که پیش ازین یاد کرده شد بر پیوست آن نامهای بحرب بیاوردم
 و اینچه سالم بود تبدید کردم و اینچه مراحف و معلول بود بیداد اورده تا
 این مصیده را هرگه بخواهد پیش ازین معلوم کرده باشد و بیرون اورده بود -

دوازه شش بود *

The six circles, referred to above, are as follows —

(1) مشتبهه (2) مختلفه (3) موتلهه (4) متفقهه (5) مشتبهه (6) مختلفه رانده

The Qasidah begins thus on fol. 232^b

ابا نهار سمن بر دکار حوزه سور النجع *

The above is followed by some short prose pieces containing moral sayings and anecdotes.

XVIII.

fol. 252^a – 260^a

رسالهای سعدی

RISÂLAHÂ-I SA'DÎ

The Risâlahs of Sa'dî:—

(1) Fol. 252^a رساله خواجه شمس الدین محمد صاحب دیوان See No. 91—III.(2) Fol. 252^b سوال مولانا سعد الدین خطیبی از شیخ سعدی See No. 91—IV.(3) Fol. 253^a رساله سلطان اعظم اباقا خان See No. 91—VI.(4) Fol. 254^b مکاتب پنجمکانه or the five *Majlis*. See No. 91—II.First *Majlis* on fol. 254^b; second on fol. 255^b; third on fol. 256^b; fourth on fol. 257^a; fifth on fol. 258^b.

XIX.

fol. 263^b – 268^b

مکتوبات ابو القصع

MAKTÛBÂT-I ABUL FATH

A collection of Abul Fath's letters.

Beginning:—

چخار باغ دنیا را حضرت حق سبهازه و تعالیٰ چنانکه باید و

شید الشع *

Hakîm Masîh ud-Dîn Abul Fath, son of 'Abd ur-Razzâq Gilânî, was an Amîr of great distinction.

In consequence of the disturbance in A.H. 974=A.D. 1566, when Gilân fell into the hands of Shâh Tâhmasp, and its governor Alîmad Khân was sent to the prison, Abul Fath, with his two brothers Hakîm Humâm and Hakîm Nûr ud-Dîn came to India. All three brothers received high posts under the emperor Akbar. Subsequently Abul Fath, who possessed exceptional merits, rose to high distinction. He died in A.H. 997=A.D. 1588. See Ma'âşir ul Umarâ, fol. 96^a.The first of these letters is from Âsaf Khân to Abul Fath, fol. 263^b. The remaining letters are all from Abul Fath to the following persons:—In reply to Âsaf Khân's letter, fol. 263^b.To 'Azîz Khân Kokah, fol. 264^a.To Husayn Şanâ'i, fol. 264^a.

To his brother Hâkim Humâm, foll 264^a, 266^a, 267^a, 268^a.
 To Wazîr, foll 265^a, 265^b.
 To Khân Khanân, fol. 266^a.

XX

foll 269^a–270^a

(رسالة عبد الله انصاري)

(RISÂLÂH-I 'ÂBD ULLAH ANSÂRÎ)

A treatise containing moral sayings and sâfic aphorisms

Author 'Abd Ullah Ansârî عبد الله انصاري

Beginning —

الحمد لله رب العالمين اما بعد بداعك اول چندریکہ بر سالک

واحد اسے اعتقاد بر امامان و اولاد ایشائیس الع *

It is doubtful if the author is identical with 'Abd Ullah Ansârî, better known as Pir-i Harât (d. A.H. 481=A.D. 1088), who has been repeatedly mentioned in this Catalogue. See Nos 933, 1572, 1611, 1686.

The present treatise, to which the author does not assign any title, consists of short sentences relating to moral, religious, and spiritual instruction.

It is to be observed that these sayings were subsequently collected by some of the author's followers. In the middle of the treatise, fol 269^b, we read thus

اس سجھی حواہ عبد الله انصاری These are the sayings of Khwâjah 'Abd Ullah Ansârî Again, at the end of the treatise, we find the following statement

نعلست کہ حاکم هرات شیخ را گفت It is related that the ruler of Harat once told the Shaykh thus

XXI

foll 270^a–270^b

سوال و جواب دل و جان

SUWÂL WA JAWÂB-I DIL WA JAN

Another treatise of similar contents. This treatise, like the preceding, contains the sayings of 'Abd Ullah Ansârî, collected most probably by one of his followers, as will be seen from the opening lines of the treatise.

الحمد لله رب العالمين چنین گوید مولف این رساله فدیم
 حضرت باری خواجہ عبد الله انصاری قدس سرہ که دل از جان پرسید الخ *
 رساله سوال و جواب دل و جان At the end the treatise is called.

XXII.

foll. 270^b – 277^a

کنز السالکین

KANZ US-SÂLIKÎN

An ethico-mystical work containing moral precepts and spiritual instruction, intermixed with copious verses and poems, ascribed to 'Abd Ullah Anṣârî . عبد الله انصاری

Beginning:—

حمد بیحدد الی را و ثنای بیعد پادشاهی را که برداشت از

دیده دلبا الخ

The present treatise differs from the work of the same name mentioned in the Bûhâr Lib. Cat., vol. i, No. 165 and the A.S.B. Lib. Cat., Nos. 1158-1159. It is smaller in extent, and does not contain the anecdotes and many other things found in those copies. It seems probable that the A.S.B. and the Bûhâr Lib. copies are later redactions in an amplified form, and due to a later person. Moreover the chapters of the present treatise differ, both in number and substance, from those copies.

Unlike the A.S.B. and the Bûhâr Library copies, which contain 25 chapters or *Fasl*, our copy comprises the following six *Bâb* :—

<i>Bâb</i> I, fol. 271 ^a .	باب اول در مقالات عقل و عشق *
<i>Bâb</i> II, fol. 272 ^a .	باب دوم در مباحثه شب و دوز *
<i>Bâb</i> III, fol. 274 ^a .	باب سوم در بیان قضا و قدر *
<i>Bâb</i> IV, fol. 275 ^a .	باب چهارم در عذایت رحمٰن با انسان *
<i>Bâb</i> V, fol. 275 ^a .	باب پنجم در حق دریشان مجازی و حقیقی *
<i>Bâb</i> VI, fol. 275 ^b .	باب ششم در غرور جوانی *

The title of the work appears thus on fol. 271^a.

نام این کردیم کنز السالکین زانکه سالک را بود رشدی ازین

Again, in the colophon:

باقیام رسید رسالتہ کنز السالکین خواجہ عبد اللہ انصاری علیہ الرحمۃ *

XXIII.

fol. 277^a – 278^a

Another treatise of the same nature and similar contents. The similarity of the contents shows that the author of this tract and of the preceding is one and the same person, but neither the title of the work nor the name of the author is given anywhere.

It is intermixed with copious Rubâ'is.

Beginning:—

ای جنبش این طارم نه طلاق از تو وی غلله در همه آفاق از تو
در دیست فهان در دل عشق از تو سوزیست نیون جل مشتاق از تو

XXIV.

fol. 278^b – 279^a

قلندر نامہ

QALANDAR NÂMAH

Another mystical treatise, by Anṣârî.

Beginning:—

سپاس و ستایش مر خداوندی را که آفریدگار زمین و زمانست
و گوندۀ دل و جان الخ *

The treatise, which is of a thoroughly mystical tendency, is written in the form of a story of a Qalandar whom the author happened to meet one day. The work is intermixed with copious poems in which the author adopts the *takhallus* انصاری.

XXV.

fol. 279^a – 280^b

محبت نامہ

MAHABBAT NÂMAH

* A mystical tract.

Author: 'Ahd Ullah bin Jâbir ul-Anṣârî: عبد اللہ بن جابر الانصاری

Beginning:—

الحمد على نعماية و الصلوة على خير خلقه محمد و آله قال
الشيخ لامام عبد الله بن جابر الانصاري رحمه الله عليه اذچه عبادت
و اشارتسهت از تفرقه و حکایت است الخ *

It seems probable that this tract as well as the preceding ones are due to the authorship of one عبد الله بن جابر الانصاري who seems to be quite different from the Pîr-î Harât.

Twenty-seven *Bâb*, into which the treatise is said to be divided, are enumerated at the beginning. Of these the first seven only are extant here. They are very short:—

باب الذکر (5) باب البکاء (4) باب الطلب (3) باب الشوق (2) باب المحبت (1)
are on fol. 280^a.

(6) باب المسامرة (7) باب العتاب on fol. 281^a.

The last three folios of the MS. contain some illustrations of the Persian school.

Written in different hands.

Not dated; 18th century.

Two seals, bearing the inscription سلام قول من رب الرحيم, but without any date, are found at the beginning and end of the copy.

The title-page contains a seal, dated A.H. 1277. It is only partly legible:—

* الدوّلہ منشی محمد علیخان

No. 1996

fol. 590; lines (centre col.) 15; margl. col. 13; size $12 \times 7\frac{3}{4}$; $9\frac{3}{4} \times 6$.

سچموعہ عاشقین

MAJMU'AH-I 'ASHIQIN

A very interesting collection of a large number of choice poems exclusively devoted to the praise of 'Alî and the other Imâms, selected from the works of ancient and modern poets, by Sayyid Raushan 'Alî Kirmânî. سید روشن علی کرمانی.

Beginning:—

بعد حمد بیکد و سپاس بیعد حضرت حق سبکانه پاک

* دین سجنجل سینه صاحبان حق الیقین الخ

The prominent contributors are —

Mirzâ Muhammad Husayn, fol 1^b (margin)

Kâshî, fol 8^a

Qâsim Anwâr, foll 22^a, 31^b

Mir Faqîr Ullah, *talkhâlis Sâbit*, fol 22^b

Bîtâbi, fol 23^a

Jalâl Asîr, foll 23^a, 26^b, 200^b, 212^b, 216^a, 221^b, 222^b, 223^b, 269^b.

Shâh Nâdr 'Ali Fitratî, fol 25^b

Mu'mîn, foll 26^a, 112^b, 221^b

Zâri, fol 26^b

Shâms i Tabriz, foll 29^b, 128^a, 128^b, 129^a, 129^b, 143^a, 263^b, 273^b.

Maulanâ Rum, foll 31^b, 129^b, 132^a, 133^a, 202^b, 204^a, 239^a, 239^b,

256^b, 263^b, 264^a, 264^b

Hafiz Shirâzî, foll 32^b, 52^a, 220^a, 231^a, 274^a

Rukn i 'Âlam Multânî, fol 33^b

Gulâm Sarwar, fol 35^a

Bâqîr Dâmâd, foll 37^a—111^b, 134^a

Kashî, foll 40^a, 154^a (margin)

Ibn i Hasan, fol 40^b

Shâms i Kâshî, fol 41^a

Nâsîr Khusrau, foll 42^a, 107^b

Abmad Jâmi, foll 43^a, 125^b, 126^b, 241^b

Shâh Barbar, foll 43^a, 155^b (margin)

Nizâm ud Dîn Astarâbâdî, fol 44^a

Farîd ud Dîn 'Attâr, foll 47^b, 53^b, 110^b, 180^a, 218^b, 221^a, 227^b,

256^b

Fâdil Hindî, fol 49^a

Barqî, foll 49^b, 416^b

Muhtaşham, foll. 50^b, 194^a (margin)

Nî'mat Ullah Wahî, foll 51^a, 131^b, 271^a, 273^b (margin), 278^b

Sâlimî, foll 54^a, 62^a, 77^b, 101^b, 159^b, 173^a

Kamâl ibn Guyâs, fol 67^a

Miskîn, foll 72^a, 115^b, 119^b

Futûhî, fol 82^a

Anwari, foll 83^a, 135^b

Firâqî, fol 84^b

Afchankî, foll 86^a, 208^b

Qibti, fol 88^a

Ibn i Husâm, foll 91^a, 148^a, 188^a (margin), 197^a, 206^a.

Shauqî, fol 92^b

'Abd ul 'Alî, foll 94^a, 189^a

Mullî Murshîd, fol 107^a (margin)

Majdâb, foll. 110^a, 131^a.
 Afsâh, fol. 111^a.
 'Alî Nâsir Shâhâbâdî, fol. 111^a.
 Fiğânî, foll. 113^a, 139^a.
 Kâshî, foll. 113^a (margin), 133^b.
 Hâshîm, foll. 114^a, 264^a (margin).
 Sâ'ib, foll. 116^b, 117^b, 210^b (margin), 279^b.
 Jâmî, fol. 116^b.
 Nakhat, foll. 121^a, 145^b, 154^a.
 Sa'dî, fol. 122^a.
 Abul Mafâkhîr Râzî, fol. 123^a (margin).
 Sa'âdat, fol. 125^a.
 Kâtibî, fol. 127^a (margin), 140^b, 304^a (margin).
 Firdausî, foll. 127^b, 186^b (margin).
 Nîzâm Jurjânî, foll. 130^b (margin), 135^a (margin).
 Nâsir 'Alî, fol. 132^a.
 'Aujî, fol. 132^b.
 Râshîdî, fol. 133^b.
 Sâhîlî, fol. 137^b.
 Nasîmî, foll. 138^a (margin), 293^a.
 Bâyazîd Bistâmî, foll. 138^b, 144^b, 220^b.
 Nusrat, fol. 142^a.
 Tayyibâ, fol. 144^b.
 Adâ'î, fol. 144^b (margin).
 Muflis, fol. 147^a.
 Umîdî, fol. 151^b (margin).
 Ibn-i Yamîn, fol. 156^a.
 Shifâ'î, fol. 157^b.
 Nûr Bahâ'î, fol. 168^a (margin).
 Khâqânî, fol. 168^b.
 Lutfî, fol. 170^a.
 Âdarî, fol. 170^a (margin).
 Farqî, fol. 175^a.
 Hamzah Kûchak, foll. 177^a, 196^a.
 Salîm, Muhammad Qulî, fol. 180^a (margin).
 Sanâ'î, foll. 180^b, 265^b.
 Shâpûr, Âqâ, fol. 183^a.
 Shams-i Kirmânî, fol. 194^a.
 Nişârî, fol. 200^b (margin).
 'Alî Hijâzî, fol. 211^a.
 'Urfî, foll. 214^b, 219^a, 251^b (margin), 283^b.
 Afsarî, fol. 224^a (margin).

Tufaylı, fol. 224^b (margin)
 Bâbâ Jâbir, fol. 226^a
 Husaynî, fol. 233^a.
 Kamâl i Târâsi, foll. 234^b, (margin), 305^b.
 Jâmi, foll. 238^b, 278^b (margin).
 Râmadânî, fol. 242^a.
 Khâls, foll. 242^b, 317^a.
 Tâhir Dâkânî, fol. 247^a.
 Tûsî, foll. 252^b, 467^a.
 Jaudat, fol. 255^b
 Khâlî (Dâkânî), fol. 257^a.
 Qâim Kirmânî, fol. 259^a.
 Bâdi' ud Dîn Shâh Madar, fol. 261^b.
 'Abd ur-Râhîm, fol. 266^a.
 Mas'ûdî, fol. 268^b
 'Ishratî, foll. 277^a, 336^b.
 Azîz, fol. 280^a.
 Nasîr, foll. 280^b, 281^b
 Nizâm ud Dîn, fol. 282^a.
 Wâhlî, fol. 285^a.
 Samî, fol. 287^b
 Hâjî Murtadâ i Qâli, fol. 289^a (margin)
 Wahdat, foll. 293^b, 313^a.
 Nuzhat, fol. 297^b
 'Ali Kâliwârzî, fol. 301^b (margin)
 Gâmi, fol. 304^a.
 Uways i Qîran, fol. 310^b
 Khusrau, fol. 311^a.
 Hundî, fol. 312^b
 Guyâs, fol. 320^a
 'Ajîz, fol. 320^b
 Dâ'i, fol. 322^b (margin)
 Barhaman Kaşîmî, fol. 323^a.
 Hâdi, fol. 364^b
 Yûsuf 'Ali, fol. 328^a.
 Shaykh Gulâm Muhyî ud Dîn, *tâkhallus* Raf'at, fol. 342^a.
 Bayram Khan, fol. 380^a.
 Dâmshîmand Khân *tâkhallus* 'Ah, fol. 384^a
 Wahshi, fol. 391^a (margin)
 Tâj ud Dîn, fol. 393^a
 Qudsî, fol. 395^a
 Nisbatî, fol. 396^b

Tuğrâ, fol. 400^a.
 Auji, fol. 433^b.
 Shâni Taklû, fol. 241^b (margin).
 Gizâli, fol. 444^b (margin).
 Saqqâ, fol. 445^b.
 Mujrim, fol. 456^b.
 Sa'îd, fol. 457^a.
 Ḥakîm Ruknâ, fol. 460^b.
 'Abbâd, fol. 467^a.
 Mirzâ Kâfi, fol. 473^a.
 Zuhûrî, fol. 475^b (margin).
 Sa'd ud-Dîn, fol. 476^b.
 Tâlib Âmâli, fol. 489^a (margin).
 Muhammad Fâdil, fol. 489^a.
 Faydî, fol. 492^a.
 Dâmirî, fol. 527^a.
 Munawwar, fol. 533^a.
 Mîr Hâj, fol. 534^b.
 Şanâ'i, fol. 536^b.
 Rađî, fol. 553^b (margin).
 Mukhliṣî, fol. 553^b.
 Amîrî, fol. 561^b.
 Ma'nî Khân *takhallus* İjâd, fol. 564^b.
 Hâtîfî, fol. 565^a.
 Bîkhwud, fol. 572^b.
 Mirzâ Muhammad Rafî', fol. 574^a.
 Âtashî, fol. 583^a.
 Shâh Ismâ'il, fol. 587^b.

The above list is interesting inasmuch as it reveals the names of a large number of poets who seem to be otherwise unknown.

Written in ordinary Ta'liq.

Not dated; 19th century.

No. 1997

fol 132, lines 17, size 11×7 , $7\frac{1}{4} \times 4$

بيان مُحَمَّد

BAYĀN-I MAHMŪD

A very interesting copy of a very large number of detached verses, collected by the prince Mirzā Mahmud bin Fath 'Ah Shah Qājār of Persia, from the works of his contemporaries

Beginning with a preface —

بيان مُحَمَّد لِر سَلَيْش حَدَارُود مَعْرُوف سَلَيْش عَن التَّحْدِيد

* الحَدَرُود الْأَعْلَى

According to *Majma' ul Fusaha*, vol 1, p 56, Mahmūd Qājār was the fourteenth (but according to Rieu, Supt No 70, fifteenth) son of Fath 'Ah Shah Qājār, and was born in A.H. 1214=A.D. 1799. In his father's lifetime he was made the governor of Nahawand. He was well versed in poetry, and wrote a *Tadkirah* of the contemporary poets, entitled *سَعْدَ المُعْمَد* (see Rieu, Supt No 122) a work containing notices of forty eight sons of Fath 'Ah Shah with specimens of their poetry, entitled *كُلُّش مُحَمَّد* (see Rieu, Supt No 121), and a history of the reign of Fath 'Ah Shah, entitled *تَارِيخ عَامِنْهُرَان* (see Rieu, Supt No 70)

In the preface Mahmūd says that it was after the completion of the *سَعْدَ المُعْمَد* that he thought of collecting verses of his contemporaries. The preface ends with a *Qitāl* in praise of the king and the work, and is followed by short biographical sketches of the poets from whom selections are made. The names of these poets are arranged in alphabetical order. The date of completion of the work, given in several places, is A.H. 1240=A.D. 1824. Mahmūd gives a short account of his own life on fol 14th, where he says that he completed the work at Bagh Shah in Nahawand towards the close of the said year.

The arrangement of the verses collected is that verses of the same *radif* are divided into twenty eight *Bāb*, each containing a number of verses beginning with the same letter of the alphabet. The name of the author is noted by the side of each verse in the margin.

* A copy of the work is noticed in Rieu, Supt No 377

Written in fair *Nasta'liq* within gold and coloured borders with an illuminated head-piece and a sumptuously decorated double-page 'Unwân.

In the colophon, dated 9 *Shawâl*, A.H. 1260, the scribe ابراهیم شیرازی says that he wrote this copy by the order of his royal patron (name not given), under the patronage of Mîr Husayn.

The name of the scribe's royal patron, for the insertion of whose name a space has been left blank, is most probably Mîrzâ Mahmûd Qâjâr, the author of the work.

A note on the title-page says that the MS. once belonged to the library of *Munshî Muhammâd Sa'îdar 'Alî Khân*.

No. 1998

fol. 169; size 8×5 : $6\frac{1}{2} \times 4$

بیاض

BAYÂD

An exceedingly valuable and interesting copy of a Persian album containing choice poems by men of different classes, viz., saints, theologians, kings and nobles, ancient and modern poets, etc., etc.

The Bayâd is divided into six *Fâsl*, each containing a collection of poems by a particular class of people, as follows:—

I. fol. 1^a–43^a. Poems by saints:

* فصل اول در ذکر اشعار مشائخ

The prominent contributors are:—

ابو سعید ابوالخیر and ابوالحسن خرقانی, fol. 1^a; 'Abd Ullâh Anşârî and Sanâ'î, fol. 3^a; Sayf ud-Dîn Bâkharzî and Majd ud-Dîn Bağdâdî, fol. 7^a; Sa'd ud-Dîn Hamawî and 'Attâr, fol. 7^b; Mawlawî-i Ma'nawî, fol. 15^a; 'Irâqî, fol. 20^b; Auğad ud-Dîn Kirmânî, Auğadî Marâğî, fol. 21^b; Nâsîr Khusrau 'Alawî, fol. 23^b; Najm ud-Dîn Dâyah, Afda'l Kâshî, fol. 24^a; 'Alâ ud-Daulah Simnânî, 'Izz ud-Dîn Mahmûd Kâshî, Najm ud-Dîn Kubrâ, fol. 24^b; Sayyid 'Alî Hamadânî, Mîr Jamâl Ardîstânî, Quṭb ud-Dîn Abul Faḍl, Radî ud-Dîn 'Alî Lâlâ, Najm ud-Dîn Zarkûb, Abû Dar Bûzajânî, fol. 25^a; 'Ayn ul-Quḍât Hamadânî, Bâbâ Kamâl Jandî, Qâsim Anwâr, fol. 25^b; Shaykh Ahmad Gazâlî, Mağribî, fol. 27^a; Sa'dî, fol. 27^b; Hâfiż, fol. 30^b;

Sihâbî Astârâbâdî, fol. 38^a, Imâm Nûr Bakhsî, Amîr Husaynî Sâdât, Amîr Khusrau, fol. 46^a.

II. foll 46^a-59^b. Poems by theologians ('Ulamâ)

فصل سوم در ذکر اشعار علماء *

Abû Nasr Fârâbî, Abû 'Ali Sînâ, fol 46^a, Nasîr ud-Dîn Tûsî, Sayyîd Sharîf 'Allâmah, fol 47^a, Jalâl ud-Dîn Muhammâd Dawâni, Mîr Husayn Mayhûdî, fol 47^b, Khayyâm (Rubâ'îs), fol 48^a, Jâmi, fol 51^a, Sharaf ud-Dîn 'Alî Yazdî, 'Abd ul-Khâliq Karah Rûdî, Husayn Ardabili, Afdal ud-Dîn Muhammâd Tarkah Isfahâni, Bâqîr Dâmâd, with the *taâllâlus* Aşîrâq, fol 55^b, Bâliâ ud-Dîn Muhammâd 'Âmulî, fol 56^a, Mullâ Hasan 'Ali, son of 'Abd Ullâh Shûstâri, 'Abd ur-Razzâq Fâyyâd, Muhsîn Kâshâni, Hasan 'Ali Yazdî, fol 58^a, Âqâ Husayn Khwânsâri, Muhammâd Rafî' Wâ'îz, fol 58^b, 'Alî Rîdâ Tajallî, Masîhâ 1 Kâshâni, *taâllâlus* Shâlibî, fol 59^a, Mirzâ Bâqîr Qâdî Zâdâh, Mîr Ja'far Mashhâdî, fol 59^b

III. foll 63^a-78^b Poems by kings, in seven *Fîrqâh*

فصل سوم در ذکر اشعار سلاطین و عیّرة من ملوك در هفت فرقه *

Fîrqâh I Safawî kings —

Shâh Ismâ'il Safawî, Tahmâsp, Sâm Mirzâ, fol 63^a, Sultân Muhammâd Mirzâ, *taâllâlus* Murâdî, Ibrâhîm Mirzâ Jâhi, fol 63^b, Ismâ'il Mirzâ, Shâh Ismâ'il II, Mustafâ Mirzâ, son of Sultân Alî Mirzâ, Shâh 'Abbâs, Shâh Safi, 'Abbâs II, fol 64^a, Rustum Mirzâ *taâllâlus* Fidâ'i, fol 64^b

Fîrqâh II. Kings of Gilân —

Kârkuyâ Sultân Husayn, Kârkuyâ Khân Ahmad Khân, son of Sultân Husayn, Jamshîd Khân, fol 64^b

Fîrqâh III Timurides —

Bâbur, fol 64^b, Humâyûn, Akbar, Jâhângîr, fol 65^a, Mirzâ Abû Bakr bin Mirzâ Jûkî, 'Ashkârî Mirzâ, Mirzâ Kâmrân, Mirzâ Hindâl, Sultân Khâhl, Ulug Beg, Bâiqârâ Mirzâ, fol 65^b, Sultân Husayn Mirzâ's mother, Abul Muhsîn Mirzâ, son of Sultân Husayn Mirzâ, Bâdi' uz Zamân Mirzâ, Shâh 'Arab Mirzâ, Muhammâd Mu'mîn Mirzâ, Abul Qâsim Bâbar, son of Bâisanqar Mirzâ, fol 66^a, Bâisanqar Mirzâ, son of Shâh Rukh, Bâisanqar bin Sultân Mahmûd, Mirzâ Ibrâhîm, son of Mirzâ Sulaymân, fol 66^b.

Fîrqâh IV Kings of the Deccan —

Fîrûz Shâh Babmanî, Sultân Ahmad, Nîvâm Bâdshâh, fol 66^b.

Firqah V. Ancient and modern kings in general:—

Mahmûd Gaznawî, fol. 66^b; 'Alâ ud-Dîn Atsiz Saljûqî, Muham-mad Ya'hyâ, ruler of Shirwân, Qâbûs Washamgîr, Fîrûz Shâh of Dihlî, Shâh Shujâ' Muzaffarî, Sultân Ya'qûb, son of Hasan Beg, 'Abd Ullah Khân Ûzbak, 'Abd ul-'Azîz Khân, Ibrâhîm Khân bin Muham-mad Khân Lârî, Hasan Beg Uglî, fol. 67^a; Imâm Qulî Khân, 'Iwâd Gâzî Sultân (sic.), Malik Shams ud-Dîn Kurt, Lâlâ Khâtûn Kirmânî, fol. 67^b.

Firqah VI. Poems by those who trace their descent from the Safawîs through Nâdir:—

Mirzâ Sanjar Ni'mat Ullâhî, Mirzâ Dâ'ûd, Mirzâ Jalâl Asîr Shah-rastânî, fol. 67^b; Mirzâ Fâdil Shâh Nawâz Khân, Mirzâ Ja'far Râhib, fol. 69^a.

Firqah VII. Wazîrs, nobles, etc.:—

Amîr Nîzâm ud-Dîn 'Alî Shîr, fol. 69^a; Amîr Shaykhl Nîzâm ud-Dîn Alîmad *takhallus* Suhaylî, Âyatî an Amîr of Sultân Husayn Mirzâ, Sharaf Jahân Qazwînî, fol. 69^b; 'Abd ul-Bâqî Ni'mat Ullâhî, Mîr Muhammad Yûsuf Khulqî, Mîr Taqî ud-Dîn Muhammad, Mirzâ Sulaymân Wazîr, Shams ud-Dîn Muhammad Fahmî, Khwâjah Jalâl ud-Dîn Amîr Beg, Muhammad Khân I'timâd ud-Daulah, Shihâb ud-Dîn 'Abd Ullah Marwârîd, fol. 70^a; Giyâş ud-Dîn Bitikjî, Jalâl ud-Dîn Hasan Shahrestânî, 'Alâ ud-Dîn Khalîfah of Sultân, Mirzâ Mahdî I'timâd ud-Daulah, I'timâd ud-Daulah Mirzâ Tâhir Wahîd, fol. 70^b; Hakîm Abul Fat'h, fol. 71^b; Bîram Khân, 'Abd ur-Rahîm Khânkhanân, fol. 72^a; Ja'far Âsaf Khân, fol. 72^b; 'Alî Qulî Khân *takhallus* Sultân, Sadr Jahân-i Akbarî, Nawwâb Qâsim Khân, Zafar Khân Ahsan, 'Inâyat Khân Âshnâ, Bâqir Khân Najm-i Shânî, fol. 73^a; Mahâbat Khân Zamânah Beg Jahângîr Shâhî, Khân Zamân Amânî, Hasan Khân Shâmlû, Murtadâ Qulî Sultân Shâmlû Najaf Qulî Beg, 'Abbâs Qulî Khân Shâmlû, Hakîm Sadr ud-Dîn Muhammad, entitled Masih uz-Zamân, fol. 73^b; Sa'd ud-Dîn Muhammad Râqîm (Wazîr of Khurâsân), Mîr Jumlah Shahrestânî, Mu'izz Fi'rât, Hakîm Hâdiq (son of Hakîm Himâm), fol. 74^a; Ni'mat Khân 'Alî, fol. 74^b; Nuşrat-Ullâli Khân Nişâr, Shaykh Husayn Shuhrat, Imtiyâz Khân Khâlis, fol. 75^a.

IV. foll. 79^a–92^b. Ancient poets.

* فصل چهارم در ذکر اشعار استادان متقدم

This section comprises poems by a large number of ancient poets, such as Khâqânî, Farîd Kâtib, Firdausî, Asadî, Anwarî, Mu'izzî, Rashîd-i Wa'twât, Talhah Marwazî, Shams-i Tabasî, Arzaqî, Mukhtârî

Aşır-i Akhsikati, Aşır-i Aumâni, Zâhir ud-Din Shufrawah, 'Unsurî, Farrukhî, Hînzîlahî Bâdgîsî, 'Abd ul-Wâsi' Jabalî, Nîzâmi, Jamâl ud-Din 'Abd ur-Razzâq, Kamâl Isfahâni, Bundâr Râzi, Zâhir Fâryâbi, Hasan Gaznawî, Najîb Jarbâdaqâli, Majd-i Hamgar, Salmân, Khwâjû, etc.

V. foll. 93^a-139^b. Modern poets:

* مصل پنجم در ذکر اشعار شعرای متأخرین

* The most prominent contributors are —

Ahli Shîrâzi, Âsafî, Damîri, Wahshî, Nasîbi, Zuhûri, 'Ali Naqî of Kamrâh, Kâtibî, Hilâli, Ahlî Khurâsâni, Tâlib Âmulî, Hâtîfi, Şanâ'i, Umîdi, Ilâhi Hamadâni, Gazâli Maşhadî, Faydî, Ruknâ Masîh, Muhammad Quli Salim, Qudsî, Tâlib Kalîm, Nîzâm Dast-i Gayb Shîrâzi, Sa'îd Aşîraf, Muhammad Sûfi, Fasîhi, Mîr Najât, Nâzîm Harawî, Zulâli, Gani Kashîmirî, etc.

VI. foll. 141^a-169^a. Other ancient and modern poets:

* مصل ششم در ذکر اشعار سلف و خلف

The names of the poets are arranged in alphabetical order. The first name is حواحد امنیتی کاشی and the last, میر سعی کاشی. The last name is میر سعی کاشی.

Written in ordinary Indian Ta'liq.

Not dated, 19th century.

A note on the title page by a former owner, dated Katîk, 1229 I'asli, says that the MS. was purchased at Jaunpûr for rupee one and annas fourteen only.

No. 1999

foll. 163, size 10×5½, 7½×4½.

(بیاض)

(BAYÂD)

A Persian anthology containing selections from the following poetical works —

I. foll. 2^a-3^b. میراج الـخیال Mîrâj ul-Khayâl, by 'Ali Ridâ Tajallî, see Nos. 1094, x, 1100, xu, etc., beginning as usual —

* در سرمه دیگر همای عشق یار

There is a lacuna after fol. 3^b and a good deal is wanting.

II. foll. 4^a-9^a. غزلیات تجلی *Gazals by the same Tajallî, arranged in alphabetical order; beginning:—*

بُنی سایدَه سرو چمن جود تو قدھا الخ *

III. fol. 9^b. شہر آشوب امیر خسرو *Shahr Âshûb-i Amîr Khusrau; beginning:—*

بقال پسر که راحت جان آمد *

IV. fol. 10^a. مستزاد کمال خجند *Mustazâd by Kamâl-i Khujand; beginning:—*

امی ریخته سودای تو خون دل ما را الخ *

V. fol. 11^a. A prose piece by Mirzâ Muhammâd Yûsuf Naghat; beginning:—

بر صفحه مقصود کشم کلک بیان را الخ *

VI. Selections from the *Kulliyât* of Tâlib-i Kalîm, foll. 13^a-35^a; beginning with a Maṣnawî:—

چو اقبال از نظام الملک بر گشت الخ *

VII. انتخاب دیوان رضی ارتیمانی *Selections from the Dîwân of Rađî Artîmânî, foll. 35^a-36^a; beginning:—*

آنچنان داد عشق جوش مرا الخ *

VIII. انتخاب دیوان فیضی *Selections from the Dîwân of Faydî, foll. 36^a-40^a; beginning:—*

خسرو عشقیم و دل گلگون عالم کرد ما الخ *

IX. انتخاب از رضی دانش *Selections from the Dîwân of Mirzâ Rađî Dâniš, foll. 40^a-40^b; beginning:—*

کجاست باده که از رشک گلشن آرائی الخ *

X. انتخاب دیوان طرزی *Selections from the Dîwân of Mullâ Tarzî, foll. 41^a-43^b; beginning:—*

آنکه هستید هر دو عالم را

XI. انتخاب از طاهر وحید *Selections from the Dîwân of Tâhir Wahîd, foll. 44^a-69^a; beginning:—*

چنان کز سنگ و اهن آتش سوزان شود پیدا الخ *

XII. انتخاب از دیوان صائب *Selections from the Dîwân of Shâ'ib, foll. 71^a-76^a; beginning:—*

یا رب از عرفان مرا پیمانه ... الخ *

XIII. Extraets from the Diwan of Baba Figani, foll 76^a-78^b, beginning — دیوان فیگانی

ای سر نامه نام تو عقل گوک کشانی را الح *

XIV. Selections from the Diwan of Wahshi Yazdi دیوان وحشی یزدی

Yazdi, foll 78^b-81^b, beginning —

رادی ریطر چشم رلا دیده مارا الح *

XV. Selections from the Diwan of Talib Amuli طالب آملی

81^b-86^a, beginning —

نایما دکته می سیحند و مددادم ریادش را الح *

XVI. Selections from the Diwan of Quplan Beg, foll 86^a-87^a, beginning — اسحاق دیوان قپلان بیگ

زان عارض شکعته بر افسوس دقاب را الح *

XVII. Selections from the Ruba'is of Sihabi، اسحاق رباعیات سعابی

foll 87^a-93^a, beginning —

ای افکه طریق دوستی حوسپ ترا الح *

XVIII. A Maṣnawi, foll 94^a-99^a beginning — مندوی مسند

د ار عصه کعبا به سر میریم الح *

XIX. Saqī Namah by Mirza Qasim, foll 99^a-100^b, beginning — ساقی نامه نامن

دلا تاکی بیدوائی کشم الح *

XX. Saqī Namah by Mulla Hilali, foll 100^b-101^a, beginning — ساقی نامه عالی

حوش آندم که در برمگاه السب الح *

XXI. Sāqī Namah by Zahī Hamadani, foll 101^a-102^b, beginning — ساقی نامه وکی همدانی

دلا ناکی می می لاله گورن الح *

XXII. Selections from the Diwan of Mufid, foll 104^a-104^b, beginning — دیوان معید

د تنهای اشک ار دام در شاده میگیرد الح *

XXIII. Extracts from Tajalli's Diwan, foll 104^b-105^b, beginning — دیوان تجلی

پریشان دورگارم طریق مخصوص میدارد

ملی حال پریشان را پریشان حوت میدارد

XXIV. ریاعیات و غزلیات قدسی Some Rubâ'is and Gazals by Qudsî, foll. 105^b–117^b; beginning:—

* فصل دی و من همنفس شپون خویش الخ *

XXV. دیوان شانی Selections from the Diwân of Shâni Taklû, foll. 117^b–124^a; beginning:—

* صوت غم دل مصیبت آرد الخ *

XXVI. سبع سیاره Sab' Sayyârah. The seven Maşnawîs by Zuljîli. Sec No. 282. Each Maşnawî is introduced by a short preface:—

(1) شعله دیدار, fol. 127^a. See No. 282—II.

(2) حسن گلو سوز, fol. 132^b. See No. 282—III.

(3) آذر و سمندر, fol. 140^b. See No. 282—IV.

(4) ذره و خورشید, fol. 146^a. See No. 282—VI.

(5) سلیمان نامه, fol. 148^b. See No. 282—VII.

(6) میخانه, fol. 152^b. See No. 282—V.

(7) محمود و ایاز, fol. 162^a. See No. 282—I.

The Maşnawî, مسعود و ایاز, the last here, is wanting. Only the preface is given.

The copy, written in ordinary Ta'liq, is dated A.H. 1082 in several places.

No. 2000

foll. 233; size 11 $\frac{1}{2}$ × 6 $\frac{1}{2}$; 10 $\frac{1}{2}$ × 5.

بیاض

BAYÂD

A scrap-book containing miscellaneous notes and copious short extracts from the prose and poetical works of ancient and modern authors.

I. foll. 1^a–20^a. Maxims and moral sayings extracted from the writings and sayings of scholars, saints, philosophers, kings, and eminent persons.

Beginning with selections from the eighth chapter of Sa'dî's Gulistan:

نصایح حضرت شیخ سعدی شیرازی علیه الرحمه در آداب صحبت

* و حکمت - مال از بھر آسایش عمر است الخ *

II. fol. 21^a-31^a A collection of anecdotes, moral and witty sayings

III. fol. 33^a-10^b نزحة الروح Nuzhat ul Arwâh

A fragment of a Sufic treatise on the doctrine of the soul, the mystic life, etc.

The tract opens abruptly thus —

وقد قصد حمام كردم صورتى ديدم داقامت تمام دغش كرده اند الخ *

The name of the author is not given anywhere. The work seems to be different from the well known Sufic tract by Husayn bin 'Amm, noticed under Nos 1353-1355. Among the numerous verses quoted by the author we find one by Hasiz on fol 34^a.

IV. fol. 41^a-96^a. Historical accounts relating to the Prophet, Fatimah, the Imâms, the Kn'bâh, etc etc, extracted from Nigarîstîn (fol 41^a), Ma'ârij un Nubûwat (fol 78^a), and other works

Beginning —

در دکر حاتم الانبیاء ... سب شیخش دیدم موحّب اسال الح*

V. fol. 97^a-105^b Risâlah i Qâsiyyah A treatise on rhyme, without the author's name, beginning —

حمد بیحد و شنای بیعد مر صانعی را که ریان حمیع ریان اوران

رمان الح*

VI. fol. 109^a-109^b. Three versified maxims, beginning of the first —

اللہی ناعرار آن پیچ تی الح*

VII. fol. 110^a-139^b A collection of fables and anecdotes relating to kings, nobles and other eminent persons

VIII. fol. 141^a-145^b نکات بدل Nik'ât i Bidil The Nik'ât of Mirzâ Bidil, beginning —

اگر مذکور ندوت نہ الح*

IX. fol. 147^a-156^b A treatise on the prerogatives of 'Ali based on several works, beginning —

دوری امام در حق وصی مطابق حضرت علی الح*

XI. fol. 157^a-180^b Legendary accounts connected with prophets and some ancient saints

XII. fol. 184^a-203^b حامیة الاخلاق Khulâsat ul Ikhâlîs A ecological tract on the creation of the universe, Adam, the Prophet,

خلاصة الاخلاص ; mankind, the soul, etc. etc., extracted from the work beginning:—

* فتح اول در بیان از پیش که ابتدای آفرینش عالم تا خلق آدم آنچ

XIII. foll. 204^a. مغاربہ خندق *Mahâribah-i Khandaq*. An account of the battle of *Khandaq*; beginning:—

* چون عساکر مخالفان بر اهل اسلام آنچ

The above is followed by some *Hadîs*, etc.

XIV. foll. 208^a-211^a. مناجات عبد الله انصاری *Munâjât-i 'Abd Ullah Anṣârî*. The well-known prayer of *Khwâjah 'Abd Ullah Anṣârî*.

Beginning:—

* ای ز دردت بید لازرا بوى درمان آمدۀ آنچ

The above is followed by some prose pieces of things of little consequence, such as about the good and evil days of the month, some recipes, etc. etc.

Written in *Nîm Shikastah* within coloured borders.

Not dated; 19th century.

A seal, faintly reading فردوس علی خان بهادر is found at the beginning and end of the copy.

No. 2001

foll. 108; size $7\frac{1}{4} \times 4\frac{3}{4}$; $5\frac{1}{4} \times 3$.

بیان دلکش

BAYÂD-I DILKASH

An interesting collection of a large number of verses from the compositions of ancient and modern poets, compiled by Yâr Muhammad Qalandar. یار محمد قلندر.

Beginning with a preface:—

سخن پیچ زبان نیست بخت ر از توحید
یکیست گفتن ونا گفتنش بگفت و شنید

Yâr Muhammad Qalandar has already been mentioned in connection with his work دستور الانشائی. See No. 883.

In the preface Yâr Muhammad says that several poets of great

distinction had written poems and Maṣnawis describing Beloveds, but none had ever directed attention to the description of Lovers. He therefore collected these verses from the writings of the great poets, dividing them into two sections, the first giving verses descriptive of Lovers and the second (fol 161^a) of Beloveds. Each section consists of eight *Fasl*.

The title of the work, سعی دلکش, expresses the date of compilation, A.H. 1167 = A.D. 1753.

The Bayad is followed by miscellaneous short prose pieces relating to Divination and the various ways of taking an omen, occupying foll 78^b-103^b.

Written in ordinary Ta'liq

Not dated, 19th century

No. 2002

fol 24, lines 11, size 8½×5½, 5¾×2½

(هزلات)

(HAZLIYĀT)

A collection of humorous poems by ancient and modern poets. Beginning with a poem by Shīfa'i —

بعد ارس در سر ام که رنقریت حنک الح

Other contributors are Mu'jiza, fol 2^b, Ni'mat Khān 'Alī, fol 3^b, Sa'dī, fol 5^a, Anwārī, fol 5^b. Foll 7^b-12^a طالبانہ The Fal Namah of Ja'far Zatallī, the most humoristic poet of Hindustān, Nuzhat, foll 12^b-13^b مکہ کوئی fol 14^a.

The MS ends with a glossary of the Turkish, Persian, Arabic, and Hindi words used in the work, occupying foll 15^b-24^a.

Written in beautiful Nasta'liq within illuminated borders

Not dated, 19th century

No. 2003

foll. 111; size $9\frac{1}{4} \times 6$; $8 \times 5\frac{1}{4}$.

(بیاض)

(BAYÂD)

An anthology containing poetical extracts from the works of ancient and modern poets. Their names are arranged in alphabetical order.

The first name is افضل الدين ميرك.

The copy breaks off in the middle of the letter ن with the name of مولانا نیکی صفائعی.

Written in ordinary Ta'liq.

Not dated; 19th century.

Presented to the Library by Asad 'Ali Qidwâ'i, 1-6-25.

No. 2004

foll. 4; size $18\frac{1}{4} \times 11\frac{1}{2}$; 11×7 .

An album of eight miniatures in modern Indian style.

No. 2005

foll. 6; size $12 \times 8\frac{3}{4}$.

An album of ten Indian miniatures in ten sheets fastened together so as to form a continuous strip. Some of these bear the following names:—

1. خواجہ احرار و ملا عبد الرحمن جامی, fol. 1^b.

2. مرتزا کوچک, fol. 4^b.

3. نواب اعظم خان بہادر رضوی والد ماجد نواب مصلح خان بہادر, fol. 5^a.

No. 2006

fol. 40, lines 21, size 14 $\frac{3}{4}$ x 10 $\frac{1}{2}$, 11 x 8.

میرزا خان

MURAQQĀ-I MURĪD KHĀN

A specimen of fine penmanship by Murid Khan

* Muhammad Sâdiq Tabâtahâ'i, entitled Murid Khân محمد صادق طباطبائی المعاطل نہ مرید خان, who belonged to a noble Sayyid family, was an Amir of Muhammad Shah's time (A H 1131-1161=A.D. 1718-1748) He was an eminent calligrapher of his time and was well versed in Shikastah, Ta'liq, Suls, etc., particularly in the last-named one, which he could write in several forms, and which, it is said, he learnt from Akbarî 'Ali and Durayat Khân, the sons of Kifâyat Khan See Tadkirah i Khwushnawisân, p 107

The present copy of the *Muraqqa'*, consisting of extracts, mostly from the *Tabaqât-i Akbarî*, is written in *Shikastah*, and is dated at the end 5 Ramadân, A.H. 1150. The scribe signs his name at the bottom of most of the folios.

The signature "Gore Ouseley" appears on the top of fol 1^b